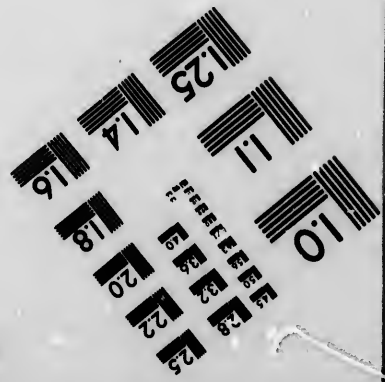
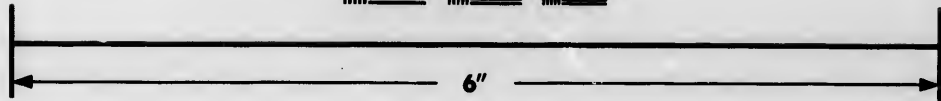
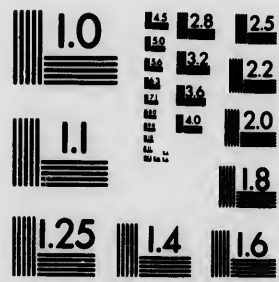


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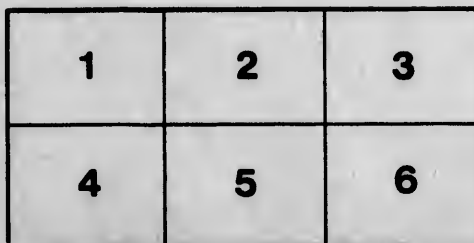
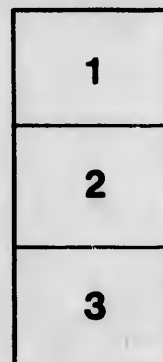
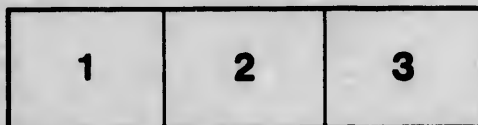
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THE DOCTRINES  
AND  
DISCIPLINE  
OF THE  
METHODIST EPISCOPAL CHURCH  
IN CANADA.

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PUBLISHED BY JAMES GARDNER,  
FOR THE  
METHODIST EPISCOPAL BOOK-ROOM,  
HAMILTON, ONTARIO.  
1872.

THE HISTORY OF THE  
CITY OF BOSTON

From the first settlement of the  
English in 1630 to the present  
time. By SAMUEL JOHNSON  
Esq. of the Middle Temple  
in London. In two volumes.  
The first volume contains  
the history from 1630 to  
1700. The second volume  
contains the history from  
1700 to the present time.  
Printed in London, by  
J. B. Smith, in the Strand,  
1790.

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TO THE MEMBERS  
OF THE  
**Methodist Episcopal Church in Canada.**

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DEARLY BELOVED BRETHREN,—This revised edition of our “Book of Discipline” being published by order of the General Conference, I deem it expedient to give you, with it, a brief account of the rise of Methodism, both in Europe and America. “In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified: but still, holiness was their object. God then thrust them out to raise a holy people.”\*

In the year 1766, Philip Embury, a Local Preacher, from Ireland, began to preach in the City of New York, and formed a society of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired-room. About the same time, Robert Strawbridge, a Local Preacher from Ireland, settled in Frederick County, in the State of Maryland, and, preaching

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\* These are the words of Messrs. Wesley themselves.



there, formed some societies. The first Methodist church in America was built in New York in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmoor came to New York, who were the first regular Methodist preachers on the continent. In the latter end of the year 1771 Francis Asbury and Richard Wright of the same order came over.

I believe that God's design in raising up the preachers called Methodists in America was to reform the continent, and spread Scripture holiness over the land. As a proof hereof, we have seen since that time a great and glorious work of God from New York through not only Canada, but the greater part of North America.

I esteem it a duty and privilege, most earnestly to recommend to *you*, as members of our Church, the **FORM OF DISCIPLINE**, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern churches.

I wish to see this little publication in the house of every Methodist, and the more so as it contains the articles of religion maintained more or less, in part or in whole, by every reformed Church in the world.

That you may not be ignorant of any of our doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Word of God, to procure the articles and canons of the Church to which you belong. This present edition is small and cheap, and the profits

of the sale of it will be applied to charitable and religious purposes.

I call your attention particularly to the origin of the Methodist Episcopal Church ; and beg to add that from this has sprung the *Methodist Episcopal Church in Canada*, which by the consent of the General Conference in the United States in 1828, assumed a separate and independent position in regard to her ecclesiastical functions and relations in Canada : and so she continues to this day.

I remain your affectionate brother and pastor,

JAMES RICHARDSON.

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ORIGIN  
OF THE  
METHODIST EPISCOPAL CHURCH.

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THE preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. JOHN WESLEY to take such measures in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this our venerable friend, who, under God, had been the Father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy: but preferring the Episcopal mode of church government to any other, he solemnly set apart by the imposition of his hands, and prayer, one of them, viz.: *Thomas Coke*, Doctor of Civil Law, late of Jesus' College, in the University of Oxford, and a Presbyter of the Church of England, for the

Episcopal office, and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, the general assistant of the Methodist society in America, for the same episcopal office; he, the said *Francis Asbury*, being first ordained deacon and elder. In consequence of which; the said *Francis Asbury*, was solemnly set apart for the said episcopal office by prayer, and the imposition of the hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke* and *Francis Asbury*, as their Bishops, being fully satisfied of the validity of their episcopal ordination.

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## PART I.

### DOCTRINES, ADMINISTRATIVE RULES, AND MEANS OF GRACE.

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#### CHAPTER I.

##### SECTION I.—ARTICLES OF RELIGION.

###### I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in the unity of the God-head, there are three persons of one substance, power and eternity;—the Father, the Son, and the Holy Ghost.

###### II. *Of the Word, or Son of God, who was made very man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say the Godhead and manhood, were joined together in one person, never

to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

### III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

### IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

### V. *Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of

whose [authority was never any doubt in the church.

*The names of the Canonical Books*

Genesis,  
Exodus,  
Leviticus,  
Numbers,  
Deuteronomy,  
Joshua,  
Judges,  
Ruth,  
The First Book of Samuel,  
The Second Book of Samuel,  
The First Book of Kings,  
The Second Book of Kings,  
The First Book of Chronicles,  
The Second Book of Chronicles,  
The Book of Ezra,  
The Book of Nehemiah,  
The Book of Esther,  
The Book of Job,  
The Psalms,  
The Proverbs,  
Ecclesiastes, or the Preacher,  
Canticles, or Songs of Solomon,  
Four Prophets the greater,  
Twelve Prophets the less :

All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New ; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore, they are not to be heard, who feign that the old Fathers did look only for transitory purposes. Although the law given from God by Moses, as touching ceremonies and rites, does not bind christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth : yet notwithstanding, no christian whatsoever is free from the obedience of the commandments, which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works, to faith, and

calling upon God ; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

### IX. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings :—Wherefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort.

### X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgments : yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

### XI. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare,



that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required. Whereas Christ saith plainly, "When ye have done all that is commanded you, say, 'We are unprofitable servants.'"

### XII. *Of Sin after Justification.*

Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

### XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

### XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory,

pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, are not only badges, or tokens of christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the Apostles; and partly are states of life allow-

ed in the scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

#### XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

#### XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the sub-

stance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

#### XIX. *Of both kinds.*

The cup of the Lord is not to be denied to the lay people : for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

#### XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ;—and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The Ministers of Christ are not commanded by God's law either to vow the estate of a single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike: for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Civil Government.*

We believe it is the duty of all Christians to

be subject to the Powers that be; for we are commanded by the word of God to respect and obey the Civil Government: we should therefore not only fear God, but honour the King.

#### XXIV. *Of Christian men's Goods.*

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

#### XXV. *Of a Christian man's Oath.*

As we confess that vain and rash swearing is forbidden christian men by our Lord Jesus Christ, and James his apostle; so we judge that the christian religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

### SECTION II.—GENERAL RULES.

#### *The Nature, Design, and General Rules of our United Societies.*

(1.) In the latter part of the year 1739, eight or ten persons came to Mr. Wesley, in London,

who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for the great work; he appointed a day when they might all come together: which from thenceforward they did every week, namely, on *Thursday* in the evening. To these and as many more as desired to join with them (for their number increased daily) he gave those advices from time to time which he judged most needful for them; and they always concluded their meetings with prayer, suited to their several necessities.

(2.) This was the rise of the United Society, first in *Europe* and then in *America*. Such a society is no other than “*a company of men having the form and seeking the power of Godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*”

(3.) That it may the more easily be discerned, whether they are indeed working out their salvation; each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is styled *The Leader*,— It is his duty,—

I. To see each person in his class once a week at least ; in order,

1. To enquire how their souls prosper.

2. To advise, reprove; comfort, or exhort, as occasion may require.

3. To receive what they are willing to give towards the relief of the preachers, church, and poor.\*

II. To meet the ministers and the stewards once a week ; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd.

2. To pay the stewards what they have received of the several classes in the week preceding.

There is only one condition previously required of those who desire admission into these societies, *a desire to flee from the wrath to come, and to be saved from their sins.* But wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue herein that they should continue to evidence their desire of salvation.

1. By doing no harm, by avoiding evil of every kind, especially that which is generally practised: such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by

\* This part refers to towns and cities, where the poor are generally numerous, and church expenses considerable.



doing ordinary work therein, or by buying or selling.

- 2 ✓ Drunkenness: buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

The buying and selling of men; women and children with an intention to enslave them.

3. ✓ Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil; or railing for railing: the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury, i. e., unlawful interest.

- 4 ✓ Uncharitable or unprofitable conversation: particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

- 5 ✓ Doing what we know is not for the glory of God: As,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

✓ The singing these songs, or reading those books which do not tend to the knowledge or love of God.

~~Softness, and needless self-indulgence.~~

Laying up treasure upon earth.

Borrowing without a probability of paying; or

taking up goods without a probability of paying for them.

(5.) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

*Secondly*, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and as far as is possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.

To their souls, by instructing, reprovng, or exhorting, all we have any intercourse with, trampling under foot that enthusiastic doctrine that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race which is set before them, denying themselves and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and the off-scouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

(6.) It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

*Thirdly*, by attending upon all the ordinances of God : such are,

The public worship of God.

The ministry of the word, either read or expounded.

The supper of the Lord.

Family and private prayer.

Searching the Scriptures, and

Fasting or abstinence.

(7.) These are the general rules of our societies, all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his spirit writes on truly awakened hearts. If there be any among us who observe them not—who habitually break any of them—let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways ; we will bear with him for a season ; but, if then he repent not, he hath no more place among us ; we have delivered our own souls.

### SECTION III.

#### *Of Dress.*

*Ques.* Should we insist on the rules concerning dress ?

*Ans.* By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no tickets to any, till they have left off superfluous ornaments. In order to this,—

1. Let every one who has the charge of a Circuit read the thoughts upon dress at least once a year in every large society.
2. In visiting the classes be very mild, but very strict.
3. Allow no exempt case: better one suffer than many.

## SECTION IV.

*Of Marriage.*

*Ques.* 1. Do we observe any evil which has prevailed in our church with respect to marriage?

*Ans.* Many of our members have married with unawakened persons. This has produced bad effects: they have either been hindered for life, or have turned back to perdition.

*Q.* 2. What can be done to discourage this?

*A.* Let every preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers." 2. Cor. vi. 14.

2. Let him declare, whoever does this, will be put back on trial for six months.

3. When any such is put back on trial, let a suitable exhortation be subjoined.

4. Let all be exhorted to take no step in so weighty a matter, without advising with the most serious of their brethren.

*Q.* 3. Ought any woman to marry without the consent of her parents?

A. In general she ought not.—Yet there may be exceptions. For if, 1, A woman believe it to be her duty to marry: If, 2, Her parents absolutely refuse to let her marry any christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist preacher ought not to be married to her.

We do not prohibit our people from marrying persons who are not of our church, provided such persons have the form, and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description. And even in a doubtful case the member shall be put back on trial.

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## CHAPTER II.

### SECTION I.—THE MEANS OF GRACE.

#### *Public Worship.*

*Ques.* 1. What directions should be given for the establishment of uniformity in public worship amongst us, on the Lord's day ?

*Ans.* 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of one or two chapters out of the Bible, and preaching.

3. Let the evening service consist of singing, prayer and preaching.

4. But on the days of administering the Lord's Supper, the two chapters in the morning service may be omitted.

5. In administering the ordinances, and in the burial of the dead, let the form of discipline invariably be used. Let the Lord's prayer also be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation.

6. Let the society be met, wherever it is practicable, on the Sabbath day.

*Ques.* 2. Is there any exception to the rule, "Let the men and women sit apart?"

*Ans.* There is no exception. Let them sit apart in all our churches.

*Ques.* 3. Is there not a great indecency sometimes practised amongst us. viz. : Talking in the congregation before and after service? How shall this be cured?

*Ans.* Let all the ministers and preachers join as one man, and enlarge on the impropriety of talking before and after service; and strongly exhort those that are concerned, to do so no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

#### SECTION II.

##### *The Spirit and Truth of Singing.*

*Ques.* How shall we guard against formality in singing?

*Ans.* 1. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, and asking the people, "Now! do you know what you said last? Did you speak no more than you felt?"

5. Do not suffer the people to sing too slowly. This naturally tends to formality, and is brought in by those who have either very strong or very weak voices.

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6. In every large society let them learn to sing ; and let them always learn our tunes first.

7. Let the women constantly sing their parts alone. Let no man sing with them unless he understands the notes, and sings the bass as it is composed in the tune book.

8. Introduce no new tune till they are perfect in the old.

9. Recommend our tune book. And if you cannot sing yourself choose a person or two at each place to pitch the tune for you.

10. Exhort every person in the congregation to sing ; not one in ten only.

11. Sing no hymns of your own composing.

12. If a preacher be present, let him alone give out the words.

13. When the singers would teach a tune to the congregation, they must sing only the soprano.

14. Let it be recommended to our people not to attend the singing schools which are not under our direction.

15. The preachers are desired not to encourage the singing of fuge tunes in our congregations.

16. We do not think that fuge tunes are sinful, or improper to be used in private companies : but we do not approve of their being used in our public congregations, because public singing is a part of divine worship, in which all the congregation ought to join.



## SECTION III.

*Of Class Meetings:*

*Ques.* 1. How may the leaders of classes be rendered more useful ?

*Ans.* 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

2. Let each leader carefully inquire how every soul in his class prospers : not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the leaders converse with those who have the charge of their circuits, frequently and freely.

*Q.* 2. Can anything more be done in order to make the class meetings lively and profitable ?

*A.* 1. Change improper leaders.

2. Let the leaders frequently meet each other's classes.

3. Let us observe which leaders are the most useful : And let these meet the other classes as often as possible.

4. See that all the leaders be not only men of sound judgment, but men truly devoted to God.

*Q.* 3. What shall we do with those members of our church, who wilfully and repeatedly neglect to meet their class ?

*A.* 1. Let the elder, deacon, or one of the

preachers, visit them, whenever it is practicable, and explain to them the consequence if they continue to neglect, viz. : Exclusion.

2. If they do not amend, let him who has the charge of the circuit exclude them (in the church) shewing that they are laid aside for a breach of our rules of discipline, and not for immoral conduct. Nevertheless, no member shall be excluded without trial and right of appeal.

Q. 4. How often shall we permit those who are not of our church to meet in class ?

A. At every other meeting of the class in every place, let no stranger be admitted, at other times they may ; but the same person not above twice or thrice.

Q. 5. How often shall we permit strangers to be present at our love feasts ?

A. Let them be admitted with the utmost caution, and the same person on no account above twice or thrice, unless he becomes a member.

## PART II.

### GOVERNMENT OF THE CHURCH.

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#### CHAPTER I.

##### SECTION I.—THE CONFERENCES.

###### *Our Department at the Conference.*

It is desired that all things be considered on these occasions, as in the immediate presence of God : that every person speak freely whatever is in his heart.

*Ques.* 1. How may we best improve our time at the Conferences ?

*Ans.* 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

##### SECTION II.

###### *Of the General Conference.*

*Q. I.* Who shall compose the General Conference, and what are the regulations and powers belonging to it ?

A. I. The General Conference shall be composed of one member for every four of each Annual Conference, to be appointed either by seniority or choice, at the discretion of each Annual Conference. Such representatives shall have travelled at least four years, and be ordained elders at the time of their appointment. That in case the Delegates be obtained by election, instead of being chosen by seniority, it be by ballot.

II. At all times when the General Conference is met, it shall take two-thirds of its members then present to make a quorum for transacting business.

III. One of the General Superintendents shall preside in the General Conference ; but in case no General Superintendent be present, the General Conference shall choose a President *pro tem*.

IV. The General Conference shall have full power to make rules and regulations for our Church, under the following

LIMITATIONS AND RESTRICTIONS, VIZ :

1. The General Conference shall not revoke, alter or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not change or alter any part or rule of our government, so as to do away Epia-

epacy, or destroy the plan of our itinerant general superintendency.

3. They shall not revoke or change the general rules of the United Societies.

4. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal : Neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

5. They shall not appropriate the produce of the Book Concern to any purpose other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows and children : provided, nevertheless, that, upon the joint recommendation of three-fourths of the Quarterly Meeting Conferences throughout our Church (Mission Stations excepted,) the question being carried in each of these by a majority of three-fourths of the members present, then the General Conference shall have power, by a majority of three-fourths, to alter any matter or point embraced in the foregoing restrictions, according as the same may have been recommended aforementioned.

6. No new rule or regulation, or alteration of any rule or regulation now in force respecting our temporal economy ; such as the building of meeting houses, the order to be observed therein : the allowance to the ministers and preachers, their widows and children ; the raising annual supplies for the propagation of the gospel (the

Missions excepted); for the making up the allowances of the preachers, &c., shall be considered of any force or authority until such rule, regulation, or alteration, shall have been approved by three-fourths of all the Quarterly Meeting Conferences throughout the connexion.

7. Nor shall any new rule, regulation or alteration, respecting the doctrines of our Church, the rights and privileges of our local preachers and members—such as, the receiving persons on trial and into full connexion; the conditions on which they shall retain their membership; the manner of bringing to trial, finding guilty, and reproving, suspending, or excluding disorderly persons from society and church privileges;—have any force or authority until laid before the Quarterly Conferences and approved as aforesaid.

8. That all matters of legislation which may proceed from the General Conference upon which the action of the Quarterly Meeting Conference is requested, shall be laid before each Quarterly Meeting Conference, as early, at least, as the third Quarterly Meeting of the Conference year; but the decision thereon shall not be taken before the next ensuing Quarterly Meeting Conference, and the Presiding Elder shall report the result of the same to the Bishop, who, if it be in the affirmative, shall announce it as the law of the Church at the next ensuing Conferences.

V. The First General Conference of the Methodist Episcopal Church in Canada, shall be held the last Wednesday in August, 1830, in

Belleville, and henceforward one in four years, at such times and in such places as shall be fixed on by the General Conference, from time to time ; but the General Superintendent, with or by the advice of the Annual Conferences, or, if there be no General Superintendent, Annual Conference, or Conferences, respectively, shall have power to call a General Conference, if they judge it necessary, at any time.

VI. To defray the expenses of the delegates composing the General Conference, a collection shall be taken up in each Circuit and Station, some time previous to the sitting of the Conference, and the sums so collected shall be brought up to the General Conference, and applied to the object therein contemplated; in proportion to the expenses of the several delegates.

### SECTION III.

#### *Of the Annual Conferences.*

*Ques.* 1. How many Annual Conferences shall there be ?

*Ans.* There shall be three Annual Conferences, viz : Niagara, Ontario, and Bay of Quinte.

*Q.* 2. Who shall attend the Annual Conferences ?

*A.* All the travelling preachers, who are in full connexion, and those who are to be received into full connexion.

*Q.* 3. Who shall appoint the times of holding the Annual Conferences ?

*A.* The Bishop : but he shall allow each Annual Conference to sit a week at least.

*Q.* 4. Who shall appoint the places of holding the Annual Conferences ?

*A.* Each Annual Conference shall appoint the place of its own sittings.

*Q.* 5. What is the method wherein we usually proceed in the Annual Conferences ?

*A.* We inquire,

1. What preachers are admitted on trial ?

2. Who remain on trial ?

3. Who are admitted into full connexion ?

4. Who are the Deacons ?

5. Who have been elected and ordained Elders this year ?

6. Who have been elected by the General Conference, to exercise the Episcopal office, and superintend the Methodist Episcopal Church in Canada ?

7. Who have located this year ?

8. Who are the supernumeraries ?\*

9. Who are the superannuated or worn-out preachers ?

10. Who have been expelled from the connexion this year ?

11. Who have withdrawn from the connexion this year ?

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\* A supernumerary preacher is one so worn out in the itinerant service as to be rendered incapable of preaching constantly ; but at the same time is willing to do any work in the ministry, which the Conference may direct, and his strength enable him to perform.



12. Are all the preachers blameless in life and conversation ?

13. Who have died this year ?

14. What numbers are in society ?

15. What has been collected for the contingent expenses for making up the allowances of the preachers ?

16. How has this been expended ?

17. Where are the preachers stationed this year ?

18. Where and when shall our next Conference be held ?

Q. 6. Is there any other business to be done in the Annual Conferences ?

A. 1. The electing and ordaining of deacons and elders.

2. To provide for the appointment of a secretary to register baptisms.

Q. 7. Are there any other directions to be given concerning the Annual Conferences ?

A. 1. A record of the proceedings of each Annual Conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the President and Secretary ; and let a copy of the said record be sent to the General Conference.

2. Every Annual Conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances. Each Annual Conference is authorized to raise a fund, subject to its own control, and under such regulations as its wisdom may

direct, for the relief of the travelling, superannuated, and supernumerary preachers, their wives, widows, and children, as also for missionary purposes.

## SECTION IV.

*The District Conferences.*

*Ques.* 1. What direction shall be given concerning local preachers?

*Ans.* 1. There shall be held annually in each presiding elder's district, a District Conference of which all the local preachers in the district, who shall have been licensed two years, shall be members; and of which the presiding elder of the district, for the time being shall be president; or in case of his absence the conference shall have authority to elect a president *pro tem*. It shall be the duty of the presiding elder of each district to appoint the time and place of the first conference, after which the presiding elder shall appoint the time, and the conference the place, of its own sitting. Provided, that if any District Conference shall refuse or neglect to hold its regular sessions, then the quarterly meeting conference of the circuits and stations respectively, shall have authority to transact the business of the district conference.

2. The District Conference shall receive its members by vote, and prescribe a course of study for its candidates.

3. The District Conference shall have authority to license proper persons to preach, and renew their license annually, when, in the judgment of the said conference, their gifts, grace, and usefulness, will warrant such renewal ; to recommend suitable candidates to the Annual Conference for deacon's or elder's orders, in the local connection, and to try, suspend, expel, or acquit any local preacher in the district, against whom charges may be brought. *Provided* that no person shall be licensed or recommended for admission into the travelling connection without being first recommended by the quarterly conference of the circuit or station to which he belongs ; nor shall any one be licensed to preach, or recommended to the annual conference for ordination, without first being examined in the district conference on the subjects of doctrine and discipline.

4. The District Conference shall take cognizance of all the local preachers in the district, and shall enquire into the gifts, labors, and usefulness of each preacher by name.

5. When charges are preferred against any local preacher, it shall be the duty of the preacher in charge to call a committee consisting of three or more local preachers within the station, circuit or district, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, be suspended until the meeting of the next District Conference, and the preacher in charge shall

cause exact minutes of the charges, testimony and examination, together with the decision of the committee, to be laid before the District Conference, where it shall be the duty of the accused to appear. And the president of the said District Conference shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings of the trial; which minutes, when read and approved, shall be signed by the said president, and also by the members of the said District Conference, or by a majority of them.

And in case of condemnation, the local preacher, deacon, or elder, condemned, shall be allowed an appeal to the next Annual Conference, provided that he signify to the said District Conference his determination to appeal; in which case the said president shall lay the minutes of the trial above mentioned before the said Annual Conference at which the local preacher, deacon or elder, so appealing, may appear: and the said Annual Conference shall judge and finally determine from the minutes of the said trial so laid before them.

6. When a local elder or deacon shall be expelled, the president of the conference shall require of him the credentials of his ordination, to be filed with the papers of the Annual Conference, within the limits of which the expulsion has taken place. And should he at any future time produce to the Annual Conference, a certificate of his restoration, signed by the president, and countersigned by the secretary of the District

Conference, his credentials shall be restored to him.

7. A licensed local preacher shall be eligible to the office of deacon, after he has preached for four years from the time he received a regular license, and has obtained a testimonial from the District Conference to which he belongs, after proper examination, signed by the president and countersigned by the secretary, and his character has passed in examination before, and he has obtained the approbation of the Annual Conference.

8. A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon, and received a recommendation from the District Conference of which he is a member, certifying his qualification in doctrine, talents, and usefulness, signed by the president, and countersigned by the secretary. He shall, if he cannot attend, send to the annual conference such recommendation, and a note certifying his belief in the doctrine and discipline of our Church: the whole being examined by the Annual Conference, and if approved he may be ordained; provided, nevertheless, no slaveholder shall be eligible to the office of an elder, or deacon, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom.

9. Every local elder, deacon and preacher shall have his name recorded on a journal of the quarterly-meeting conference of which he is a

member ; and shall have his name enrolled on a class paper, and meet in class, if the distance of his place of residence from any class be not too great, and fill the work assigned him by the preacher in charge and approved by the quarterly conference ; or in neglect thereof the district conference may deprive him of his ministerial office.

Whenever a local preacher shall remove from one circuit to another, he shall procure from the presiding elder of the district, or the preacher having the charge of the circuit, a certificate of his official standing in the church at the time of his removal, without which he shall not be received as a local preacher in other places.

No preacher among us, shall use, make or sell intoxicating liquors, except for medicinal, mechanical, or sacramental purposes, without forfeiting his official standing.

10. Whenever a local preacher fills the place of a travelling preacher, by the approbation of the presiding elder, he shall be paid for his time a sum proportional to the allowance of a travelling preacher ; which sum shall be paid by the circuit at the next quarterly meeting, if the travelling preacher, whose place he filled up, were either sick or necessarily absent ; or, in other cases, out of the allowance of the travelling preacher.

11. If a local preacher be distressed in his temporal circumstances, on account of his service in the circuit, he may apply to the Quar-

terly Meeting Conference, who may give him what relief they judge proper, after the allowance of the travelling preachers, and of their wives, and all other regular allowances are discharged.

#### SECTION V.

##### *The Quarterly Conferences.*

*Ques.* 1. Of whom shall the Quarterly Conferences be composed ?

*Ans.* Of all travelling and local preachers, exhorters, stewards, and leaders, of the circuit, or station, and trustees of churches in the circuit or station, and male superintendents of our Sabbath schools, being members of the church, and approved by the Quarterly Conference.

*Ques.* 2. How shall the minutes of the Quarterly Conference be kept ?

*Ans.* The Quarterly Conference shall appoint a secretary to take down the proceedings thereof, in a book kept by one of the stewards of the circuit for that purpose.

##### *Order of business in the Quarterly Meeting Conferences.*

1. Are there any complaints ?
2. Are there any appeals ?
3. Reports : Sunday schools, Bible classes, or of the religious instruction of the young.

4. What amount has been estimated for the support of the pastors or preachers the present year ?

5. What amount has been raised for the support of the ministry, and how is it to be applied ?

6. Have the claims of the Presiding Elder, and of the Episcopacy been met ?

7. How many subscribers have been obtained for the *C. C. Advocate* ? How much remains due ?

8. What has been done for the colleges ?

9. Have the General Rules been read this quarter ?

10. Have any vacancies or changes occurred in *Trust Deeds* ?

11. Are there any vacancies in the Board of Stewards ?

12. Who shall be the District Steward ?

13. Who shall be the Estimating Committee for the next year ?

14. Any recommendations for license ?

15. Any recommendations for admission into the itinerancy ?

16. Any recommendations for ordination ?

17. Where shall the next Quarterly Meeting be held ?



## CHAPTER II.

### SECTION I.—THE MINISTRY.

*The Call and Examination of those who think they are moved by the Holy Ghost to preach.*

*Ques.* How shall we try those who profess to be moved by the Holy Ghost to preach ?

*Ans.* 1. Let the following be asked : Do they know God as a pardoning God ? Have they the love of God abiding in them ? Do they desire nothing but God ? And, are they holy in all manner of conversation ?

2. Have they gifts, as well as grace for the work ? Have they, in some tolerable degree, a clear, sound understanding—a right judgment in the things of God ; a just conception of salvation by faith ? And, has God given them any degree of utterance ? Do they speak justly, readily, clearly ?

3. Have they fruit ? Are any truly convinced of sin, and converted to God, by their preaching ?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

## SECTION II.

*Of the Rules for a Preacher's conduct.*

*Ques.* 1. What are the directions given to a Preacher ?

*Ans.* 1. Be diligent. Never be unemployed ; never be triflingly employed ; never trifle away time, neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, "*Holiness to the Lord.*" Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly, and conduct yourselves prudently with women. 1 Tim. v. 2.

4. Take no step towards marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence ; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one ; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one under your care, what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them ; not for wrath, but conscience' sake.

11. You have nothing to do but to save souls ; therefore, spend and be spent in this work : and go always, not only to those that want you, but to those that want you most.

Observe ! it is not only your business to preach so many times, and to take care of this or that society, but to save as many as you can ; to bring as many sinners as you can to repentance, and with all your power, to build them up in that holiness without which they cannot see the Lord. And remember ! a Methodist Preacher is to mind every point, great and small in the Methodist Discipline ! Therefore, you will need to exercise all the sense and grace you have.

12. Act in all things, not according to your own will, but as a son in the gospel. As such, it is your duty to employ your time in the manner which we direct ; in preaching and visiting from house to house ; in reading, meditation and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

*Ques.* 2. Are there any smaller advices which might be of use to us ?

*Ans.* Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest texts you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gestures, phrase, or pronunciation. Do not usually pray, *extempore*, above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. 10. Always avail yourself of the great festivals, by preaching on the occasion.

## SECTION III.

*Of the Duty of Preachers to God, themselves, and one another.*

*Ques.* 1. What is the duty of a preacher?

*Ans.* 1. To preach.

2. To meet the societies and classes.

3. To visit the sick.

4. To preach in the morning, where he can get hearers. We recommend morning preaching—at five o'clock in the summer—and six in the winter—wherever it is practicable.

*Ques.* 2. How shall the Preacher be qualified for his charge?

*Ans.* By walking closely with God, and hav-

ing his work greatly at heart ; and by understanding and loving discipline, ours in particular.

Q. 3. Do we sufficiently watch over each other ?

A. We do not. Should we not frequently ask each other, Do you walk closely with God ? Have you now fellowship with the Father and the Son ? At what hour do you rise ? Do you punctually observe the morning and evening hour of retirement ? Do you spend the day in the manner which the Conference advises ? Do you converse, seriously, usefully, and closely ? To be more particular : Do you use all the means of grace yourself, and enforce the use of them on all other persons ? They are either instituted or prudential.

I. The instituted are—

1. Prayer—private, family, and public ; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these ? Do you forecast daily wherever you are, to secure time for private devotion ? Do you practise it everywhere ? Do you ask everywhere, Have you family prayer ? Do you ask individuals, Do you use private prayer, every morning and evening in particular ?

2. Searching the Scriptures, by

(1.) Reading : constantly, some part of every day ; regularly, all the Bible in order ; carefully, with notes ; seriously, with prayer before and after ; fruitfully, immediately practising what you learn there.

(2.) Meditating ; at set times, by rule.

(3.) Hearing ; every opportunity. With prayer, before, at, after. Have you a Bible always about you ?

3. The Lord's supper : do you use this at every opportunity ; with solemn prayer before ? With earnest and deliberate self-devotion ?

4. Fasting : do you use as much abstinence and fasting every week as your health, strength, and labor will permit ?

5. Christian conference : are you convinced how important and how difficult it is to order your conversation aright ? Is it always in grace ? Seasoned with salt ? Meet to minister grace to the hearers ? Do you not converse too long at a time ? Is not an hour commonly enough ? Would it not be always well to have a determinate end in view ? And to pray before and after it ?

II. Prudential means we may use either as Christians, as Methodists, or as Preachers.

1. As Christians : what particular rules have you in order to grow in grace ? What arts of holy living ?

2. As Methodists : do you never miss your class ?

3. As Preachers : have you thoroughly considered your duty ? And do you make a conscience of executing every part of it ? Do you meet every society ? Also the leaders ?

These means may be used without fruit. But there are some means which cannot, namely :

watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world ? yourself ? your besetting sin ?

2. Do you deny yourself every useless pleasure of sense ? imagination ? honor ? Are you temperate in all things ? Instance in food. 1. Do you use only that kind and that degree which is best both for body and soul ? Do you see the necessity of this ? 2. Do you eat no more at each meal than is necessary ? Are you not heavy or drowsy after dinner ? 3. Do you use only that kind and that degree of drink which is best both for your body and soul ? 4. Do you choose and use water for your common drink ? And only take wine medicinally or sacramentally ?

3. Wherein do you take up your cross daily ? Do you cheerfully bear your cross, however grievous, to profit thereby ?

4. Do you endeavor to set God always before you ? To see his eye continually fixed upon you ? Never can you use these means but a blessing will ensue. And the more you use them the more you will grow in grace.

#### SECTION IV.

*Of employing our Time profitably when we are not Travelling, or engaged in Public Exercises.*

*Ques.* 1. What general method of employing our time shall we advise ?

*Ans.* We advise you, 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve (allowing an hour for breakfast), read, with much prayer, some of our best religious tracts.

*Q.* 2. Why is it that the people under our care are not better?

*A.* Other reasons may concur, but the chief is, because we are not more knowing and more holy.

*Q.* 3. But why are they not more knowing?

*A.* Because they are idle. We forget our first rule, "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work, as we did formerly in man's work? We talk, talk—or read what comes next to hand. We must, absolutely must, cure this evil or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books."



Be diligent to spread the books, and you will have the use of them.

SECTION V.

*Of the necessity of Union among Ourselves.*

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Q. What can be done in order to a closer union with each other?

A. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in everything, so far as is consistent with the truth.

7. Labor in honor, each to prefer the other before himself.

8. We recommend a serious perusal of the causes, evils, and cures of the heart and church divisions.

## SECTION VI.

*Of the matter and manner of Preaching.*

*Ques.* What is the best general method of preaching?

*Ans.* 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up; and to do this in some measure in every sermon.

*Q. 2.* What is the most effectual way of preaching Christ?

*A.* The most effectual way of preaching Christ, is to preach him in all his offices, and to declare his law, as well as his gospel, to believers and unbelievers. Let us strongly insist upon inward and outward holiness in all its branches.

## SECTION VII.

*Rules by which we should continue or desist from Preaching at any place.*

*Ques.* Is it advisable for us to preach in as many places as we can, without forming any societies?

*Ans.* By no means. Nevertheless, no appointment shall be discontinued without the concurrence of the Quarterly Conference and the preacher in charge.

*Q. 2.* Where shall we endeavor to preach most?

*A. 1.* Where there is the greatest number of quiet willing hearers.

E

2. Where there is most fruit.

Q. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

A. We ought. And at that time, to send more laborers than usual into that part of the harvest.

#### SECTION VIII.

*Of Visiting from House to House. Guarding against those things that are so common to Professors, and enforcing Practical Religion.*

Ques. 1. How can we farther assist those under our care?

Ans. 1. By instructing them at their own houses. What unspeakable need is there of this? The world says, "*The Methodists are no better than other people.*" This is not true in general; but, 1. Personal religion, either towards God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there amongst us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of moral honesty! To instance only one particular; who does as he would be done by, in buying and selling?

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2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? we must, yea, every travelling preacher must instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform: but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than *Mr. Baxter's*? If not, let us adopt it without delay. His whole tract, entitled *Gildas Salvianus*, is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351) "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskilful in the work. How

few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers : To choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love, and meekness ?

But undoubtedly this private application is implied in those solemn words of the apostle : "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word ; be instant in season : reprove, rebuke, exhort with all long-suffering."

O, brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God ! If the common lukewarmness were banished, and every shop, and every house busied in speaking of the word and works of God ; surely God would dwell in our habitations and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk, and talk, and be merry with such people, when you know their case ? When you look them in the face you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, be-

stir yourselves, and spare no pains that may conduce to their salvation.

What cause have we to bleed before the Lord that we have so long neglected this good work ! If we had but engaged in it sooner, how many more might have been brought to Christ ? And how much holier and happier might our societies have been before now ! and why might we not have done it sooner ? There were many hindrances ; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, 1. "This will take up so much time we shall not have leisure to follow our studies." We answer; 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing we will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep not more than you need ; "and never be idle or triflingly employed." But 4. If you can do but one, let your studies alone. We ought to throw away all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O, let us herein follow the example of St. Paul. 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves, and to all the flock*: 3. Our

doctrine, *Repentance towards God, and faith towards our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house to house*: 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears*: 6. His innocence and self-denial herein, *I have coveted no man's silver or gold*: 7. His patience, *Neither count I my life dear unto myself*. And among all other motives, let these be ever before our eyes: 1. *The Church of God which he hath purchased with his own blood*. 2. *Grievous wolves shall enter in; yea, of yourselves shall men arise speaking perverse things*.

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in

every week? Each try himself. No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you received in justification.

Q. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

A. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: who of us rises at four, or even at five when we do not preach? Do we know the obligation or benefit of fasting or abstinence? How often do we practise it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Q. 3. How shall we guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness, or gaiety of apparel, and contracting debts without due care to discharge them?

A. 1. Let us preach expressly on each of these heads. 2. Read in every society the sermon on evil-speaking. 3. Let the leaders closely examine, and exhort every person to put away the accursed thing. 4. Let the preachers



warn every society, that none who is guilty herein can remain with us. 5. Extirpate buying or selling goods, which have not paid the duty laid on them by Government, out of our Church. Let none remain with us who will not abstain from this evil in every kind and degree. Extirpate bribery, receiving anything, directly or indirectly, for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not be partakers, in any respect, of such iniquitous practices.

#### SECTION IX.

#### *Of the Method of receiving Travelling Preachers on Trial.*

*Ques.* How is a Preacher to be received on trial ?

*Ans.* 1. By the Annual Conference.

2. In the interval of the Conference, by a Bishop or the Presiding Elder of the District, until the sitting of the Conference.

But no one shall be received unless he first procure a recommendation from the Quarterly Conference of his circuit or station. We may, then, if he give us satisfaction, receive him on trial. And before any such candidate is received into full connection, or ordained deacon, or

elder, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration.

When a Preacher's name is not printed in the minutes, he must receive a written license from a Bishop or Presiding Elder:

Observe! taking on trial is entirely different from admitting a Preacher into full connection. One on trial may be either admitted or rejected without doing him any wrong; otherwise, it would be no trial at all.

At each Annual Conference, those who are received on trial, or are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work; the names of all those who are willing to do so shall be taken, and shall be considered as ready and willing to be employed as missionaries whenever called for by a Bishop.\*

If a Preacher absent himself from his circuit without leave of the Presiding Elder, the Presiding Elder shall, as far as possible fill his place with another Preacher, who shall be paid for his labour out of the allowance of the absent Preacher, in proportion to the usual allowance.

Every Travelling Preacher shall produce to the Conference with which he stands connected, a certificate from the Quarterly Meeting Conference of the circuit or station on which he may

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\*This clause relates to foreign missions, or missions beyond the bounds of the regular work.

have labored the past year, according to the following form :—

*To the Annual Conference in Conference assembled ;*

“ This is to certify that A — B —, Preacher on N — Circuit, has labored in his capacity to general acceptability on the same during the past conference year.

“ *By order of the Quarterly Meeting Conference, N — Circuit.*

“ C — D —,  
“ *Recording Steward.*”

And in case of the Preacher failing to obtain such certificate, he shall not be reappointed to the same circuit or station the ensuing year.

Should he thus fail three years in succession, he must retire from the work of an itinerant minister ; unless, upon investigation of the causes of such failures, the Conference should see fit to retain him in the work. Nevertheless, it is expected that to give effect to the above rule, the circuits exercising it will take care to provide for the support of their Preachers.

*Course of Study for Preachers.*

1ST YEAR.—Bible—Doctrines—Questions based on the Articles of Religion in the Discipline ; Read Watson's Institutes, parts I and II ; Wesley's Plain Account of Christian Perfection ; History of Methodism, by Stevens ; Kidder's Homiletics ; English Grammar ; Geography, Lovell's or Campbell's ; Biblical Geography ; Exercises in Reading ; and a Written Essay.

2ND YEAR.—Bible—Sacraments ; Read Wat-

son's Institutes, parts III and IV; History of the Methodist Episcopal Churches, by Stevens and Webster; Wesley's Sermons; Discipline; Hibbard on Baptism; Luckey's Lord's Supper; Natural Philosophy, Parker's; English Grammar; Rhetoric, Newman's; Logic, Hedge's; Kidder's Homiletics; a Skeleton.

3RD YEAR.—Review of Bible and Church History; Fletcher's Checks; McIlvaine's Evidences of Christianity; Horne's Introduction, abridged; General History; Upham's Mental Philosophy; a written Essay or Sermon.

4TH YEAR.—Review the whole Course; Stevens' Church Polity; Hallam's Middle Ages; D'Aubigné's History of the Reformation; Townley's Biblical Literature; Claude's Essay on Composition.

#### SECTION X.

*Of receiving Travelling Preachers into full Connection.*

*Ques.* 1. What method do we use in receiving a Preacher at the Conference into full connection?

*Ans.* 1. After solemn fasting and prayer, every person proposed shall then be asked, before the Conference, the following questions (with any others which may be thought necessary) namely:—Have you faith in Christ? Are you going on to perfection? Do you expect to

be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of society? Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Have you considered the rules of a Preacher, especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by precept and example? Are you in debt?

Then, if he give us satisfaction, after he has been employed two successive years in the itinerant work on circuits, in stations, or in our institutions of learning, which is to commence from his being received on trial at the Annual Conference, and examined by the President of the Conference, he may be received into full connection, provided that no preacher shall be received into full connection with an Annual Conference, who uses tobacco in any form.

N.B.—A missionary employed on a foreign mission may be admitted into full connection, if recommended by the Superintendent of the mission where he labors, without being present at the Annual Conference for examination.

## SECTION XI.

*The Reception of Ministers from other Bodies of Christians.*

*Ques.* How shall we receive those ministers who may offer to unite with us from other bodies of Christians?

*Ans.* Those ministers of other evangelical churches who may desire to unite with our church, either as local or itinerant, may be received according to our usages, on condition of their taking upon them our ordination vows when required, without the reimposition of hands, giving satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrine, discipline, government and usages.

Whenever any such minister shall be received, he shall be furnished with a certificate signed by a Bishop in the following words, viz. :—

This is to certify that \_\_\_\_\_ has been received into \_\_\_\_\_ Conference as a Travelling Preacher (or has been admitted as a Local Preacher on \_\_\_\_\_ Circuit), he having been ordained to the office of Deacon, or Elder, (as the case may be) according to the usages of the \_\_\_\_\_ Church, of which he has been a member or minister; and he is hereby authorized to exercise the functions of his office in the Methodist Episcopal Church in Canada, so long as his life and conversation are such as becometh the gospel of Christ.

Given under my hand and seal at \_\_\_\_\_, this \_\_\_\_\_ day of \_\_\_\_\_, in the year of \_\_\_\_\_

our Lord,

## SECTION XII.

*Of the Duties of those who have the charge of  
Circuits.*

*Ques.* 1. What are the duties of the elder, deacon, or preacher who has the charge of a circuit ?

*Ans.* 1. To see that the other preachers in his circuit behave well, and want nothing, and provide work for the preachers in his pastoral charge, both travelling and local. To select committees for the trial of accused persons, and to preside at all such trials, at arbitrations and all Trustee Meetings in his charge ; or, in his absence, the trustees may select their own chairman.

2. To renew the tickets for the admission of members into love-feast quarterly.

3. To meet the stewards and leaders as often as possible.

4. To see that leaders be appointed to the classes under his charge, and to change them when necessary. The preacher nominating and the class appointing its own leader.

5. To receive, try, and expel members according to the form of discipline.

6. To hold watch-nights and love-feasts.

7. To hold quarterly meetings in the absence of the presiding elder.

8. To take care that every society be duly supplied with books.

9. To take an exact account of the numbers in society, and deliver in such account to the Annual Conference, that they may be printed in the minutes.

10. To give an account of his circuit, every quarter, to the presiding elder.

11. To overlook the accounts of all the stewards.

12. To raise a yearly subscription in those circuits that can bear it, for building churches, and paying the debts of those which have been already erected.

13. To choose a committee of lay members to make a just application of the money, where it is most wanted.

Q. 2. What other directions shall we give him ?

A. Several.

1. To take a regular catalogue of the societies in towns and cities, as they live in the streets.

2. To leave his successor a particular account of the circuit.

3. To enforce vigorously, but calmly, all the rules of the society.

4. To suffer no love-feast to last above an hour and a half.

5. To warn all, from time to time, that none are to remove from one circuit to another, without a note of recommendation from a preacher of the circuit in these words:—"A. B., the bearer, has been an acceptable member of our church in C ;" and to inform them, that without



such a certificate, they will not be received into the church in other places.

6. To recommend everywhere decency and cleanliness.

7. To read the rules of the society, with the aid of other preachers, once a year in every congregation, and once a quarter in every society.

8. The preacher who has the charge of a circuit shall appoint prayer-meetings wherever he can in his circuit.

9. He shall take care that a fast be held in every society in his circuit, on the Friday preceding every quarterly meeting; and that a memorandum of it be written on all the class papers.

10. To license such persons as he may judge proper to officiate as exhorters in the church, provided no persons shall be so licensed without the consent of the leaders' meeting, or of the class of which he is a member, where no leaders' meeting is held; and the exhorters so authorized shall be subject to the annual examination of character in the Conference, and have their license annually renewed by the presiding elder, or the preacher having the charge, if approved by the Quarterly Meeting Conference.

Q. 3. What can be done to supply the circuits during the meetings of Conference?

A. 1. Let the appointments stand according to the plan of the circuits.

2. Engage as many local preachers and exhorters as will supply them; and let them be

paid for their time in proportion to the allowance of the travelling preachers.

3. If preachers and exhorters cannot attend, let some person of ability be appointed in every society to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done, let there be prayer-meetings.

## CHAPTER III.

### SECTION I.—OF BISHOPS.

#### *Of the Election and Consecration of Bishops, and of their Duty.*

*Ques.* 1. How is a bishop to be constituted ?

*Ans.* By the election of the General Conference, and the laying on of the hands of three bishops, or at least of one bishop and two elders.

*Q.* 2. If by death, expulsion, or otherwise, there be no bishop remaining in our Church, what shall we do ?

*A.* The General Conference shall elect a bishop; and the elders or any three of them, who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination.

*Q.* 3. What are the duties of a bishop ?

*A.* To preside in our Conferences.

2. To fix the appointments of the preachers for the several circuits and stations. Nevertheless the presiding elders present, of the Annual Conference, shall form a committee to counsel and advise with him in so doing; provided also that he shall not allow any preacher to remain in the same station more than three years suc-

cessively, unless by request of the Annual Conference ; except the presiding elders, the editor and book agent, the supernumerary, superannuated and worn-out preachers, missionaries among the Indians, and the presidents, principals or teachers of institutions of learning, which are or may be under our superintendence.

3. In the intervals of the Conferences, to change, receive, and suspend preachers, as necessity may require, and as the discipline directs.

4. To travel through the connection at large.

5. To oversee the spiritual and temporal business of our Church.

6. To ordain bishops, elders, and deacons.

Q. 4. If a bishop cease from travelling at large among the people, shall he still exercise his episcopal office among us in any degree ?

A. If he cease from travelling, without the consent of the General Conference, he shall not thereafter exercise the episcopal office in our Church.

Q. 5. How are the Districts to be formed ?

A. According to the judgment of the bishop.

Q. 6. What shall be done when there is no bishop to travel at large ?

A. In case there is no bishop to travel through the districts, and exercise the episcopal office, on account of death or otherwise, the districts shall be regulated in every respect by the Annual Conference and the presiding elders, in the interval of General Conference, ordination only excepted.

## SECTION II.

*The Trial of a Bishop.*

*Ques.* 1. To whom is a bishop amenable for his conduct?

*Ans.* To the General Conference, who have power to reprove, suspend, or expel him for improper conduct, if they think it necessary.

*Ques.* 2. What provision shall be made for the trial of a bishop, if he should be accused of immorality in the interval of the General Conference?

*A.* If a bishop be accused of immorality, three travelling elders shall call upon him, and examine him on the subject; and if the three elders verily believe that the bishop is guilty of the crime, they shall call to their aid two presiding elders, from two districts in the neighborhood of that where the crime was committed, each of which presiding elders shall bring with him two elders, or an elder and a deacon. The above-mentioned nine persons shall form a conference to examine into the charge brought against the bishop; and if two-thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the bishop till the ensuing General Conference; and the districts shall be regulated in the meantime as provided in Part II. ch. iv. § 1; but no accusation shall be received against a bishop except it be delivered in writing; signed by those who are to prove the crime; and a copy of the accusation shall be given to the accused bishop.

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## CHAPTER IV.

### SECTION I.—PRESIDING ELDERS.

#### *Of the Presiding Elders and of their Duty.*

*Ques.* 1. By whom are the presiding elders to be chosen?

*A.* By the Bishop.

*Q.* 1. What are the duties of a presiding elder?

*A.* 1. To travel through his appointed district.

2. In the absence of the bishop to take charge of all the elders, and deacons, traveling and local preachers and exhorters in his district.

3. To change, receive, and suspend preachers in his district during the intervals of the conferences, and in the absence of the bishop, as the discipline directs: Provided, nevertheless, he shall not change any preacher contrary to his wish, unless by the advice of two or more members of the Annual Conference.

4. In the absence of a bishop to preside in the conference; but in case there are two or more presiding elders belonging to one conference, the bishop or bishops by letter or otherwise appoint the president; but if no appointment be made, or if the presiding elder appoint-

ed do not attend, the conference shall in either of these cases elect the president by ballot, without a debate, from among the presiding elders, and perform all the duties of a bishop, ordination excepted, within the bounds of the Annual Conference of which he is a member.

5. To be present, as far as practicable, at all the quarterly meetings; and to call together at each quarterly meeting, a quarterly meeting conference, consisting of all the travelling and local preachers, exhorters, stewards and leaders of the circuit, to hear complaints, and to receive and try appeals. The quarterly meeting conference shall appoint a secretary to take down the proceedings thereof, in a book kept by one of the stewards of the circuit for that purpose.

6. To oversee the spiritual and temporal business of the church in his district.

7. To take care that every part of our discipline be enforced in his district.

8. To attend the bishop when present in his district; and to give him, when absent, all necessary information, by letter, of the state of his district.

Q. 3. By whom are the presiding elders to be stationed and changed?

A. By the bishop, as the discipline directs.

Q. 4. How long may the bishop allow an elder to preside in the same district?

A. For any term not exceeding four years successively, after which he shall not be appointed to the same district for six years.

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Should dissatisfaction exist among a majority of the preachers on any district, relative to their presiding elder's administration, and their objection to him be stated in writing to the general superintendent, the elder so objected to shall not be appointed to a district the ensuing year.

*Q.* 5. Shall the presiding elder have power to employ a preacher who has been rejected at a previous Annual Conference?

*A.* He shall not, unless the conference should give him liberty under certain conditions.



## CHAPTER V.

### SECTION I.—TRAVELLING ELDERS.

#### *Of the Election and Ordination of travelling Elders and of their Duty.*

*Ques.* 1. How is an elder constituted ?

*Ans.* By the election of a majority of the yearly conference and by the laying on of the hands of a bishop, and some of the elders that are present.

*Q.* What is the duty of a travelling elder ?

*A.* To administer baptism and the Lord's Supper, and to perform the office of matrimony, and all parts of divine worship.

2. To do all the duties of a travelling preacher.

No elder that ceases to travel, without the consent of the yearly conference, certified under the hand of the president of the conference, except in case of sickness or debility, or other unavoidable circumstance, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless the final determination in all such cases is with the yearly conference.

## SECTION II.

*Of the method by which immoral travelling Ministers or Preachers shall be brought to trial, found guilty and reprov'd or suspended in the intervals of the Conference.\**

*Ques.* 1. What shall be done when an elder, deacon or preacher is under report of being guilty of some crime, expressly forbidden in the Word of God, of an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory?

*Ans.* Let the presiding elder, in the absence of a bishop, call as many ordained travelling preachers as he shall think fit, at least three, and, if possible, bring the accused and the accuser face to face. If the person be clearly convicted, he shall be suspended from all official services in the church till the ensuing Annual Conference; when the president shall nominate, and the conference appoint, a court of twelve, who shall consider and determine the case. The bishop or his nominee presiding.

When a brother is put on his trial at the Annual Conference, before the trial proceeds, the bishop shall appoint a committee of nine of the senior elders present, who, with a bishop presiding, shall constitute a court of appeal, to whom the accused if not acquitted may refer his cause

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\* For the trial of a Bishop, see Section ii.

—said court to be convened before the parties interested leave the seat of conference.

But if the accused be a presiding elder, the preachers must call in the presiding elder of the neighboring district, who is required to attend and preside at the trial.

If the accused and accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt; and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, even in that case the Annual Conference shall reconsider and determine the whole matter.

Q. 2. What shall be done in case of improper tempers, words, or actions?

A. The person so offending shall be reprimanded by his senior in office. Should a second transgression take place, one, two or three ministers or preachers are to be taken as witnesses. If he be not then cured, he shall be tried at the next Annual Conference, and if found guilty and impenitent, shall be expelled from the connection, and his name so returned in the minutes of the conference.

Q. 3. What shall be done with those ministers or preachers, who hold and disseminate, publicly or privately, doctrines which are contrary to our articles of religion?

A. Let the same process be observed as in cases of gross immorality: but if the minister or preacher so offending do solemnly engage not to

disseminate such erroneous doctrines in public or in private, he shall be borne with, till his case be laid before the next Annual Conference, which shall determine the matter.

*Ques. 4.* What shall be done when a travelling minister is accused by three elders of the district wherein he resides, (the accusation to be in writing) to be so unacceptable, inefficient, or secular as to be no longer useful in his work?

*A.* The Conference shall investigate the case, and if the complaint is well founded, and the accused will not voluntarily retire, the Conference may locate him without his consent.

Provided, nevertheless, that in the above mentioned cases of trial and conviction, an appeal to the ensuing General Conference shall be allowed, if the condemned person signify his intention to appeal, at the time of his condemnation, or at any time thereafter when he is informed thereof.

In all the above-mentioned cases, it shall be the duty of the secretary of the Annual Conference, to keep regular minutes of the trial, including all the questions proposed to the witnesses, and their answers, together with the crime with which the accused is charged, the specification or specifications, and also preserve all the documents relating to the case; which minutes and documents only in case of an appeal from the decision of an Annual Conference shall be presented to the General Conference, in evidence on the case. And in all cases, when an appeal is made and admitted by the General Confer-

ence, the appellant shall either state personally or by his representative (who shall be a member of the Conference), the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his defence without interruption. After which the member, or members (the number not to exceed two); who shall be appointed by the Annual Conference, from whose decision the appeal is made, to meet the appellant in the General Conference, who shall have the privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the Conference shall decide.

## CHAPTER VI.

### TRAVELLING DEACONS.

#### *The Election and Ordination of Travelling Deacons, and of their Duty.*

*Ques.* 1. How is a travelling deacon constituted?

*Ans.* By the election of the majority of the Annual Conference, and the laying on of the hands of a bishop.

*Q.* 2. What is the duty of a travelling deacon?

*A.* 1. To baptize, and perform the office of matrimony, in the absence of the elder.

2. To assist the elder in administering the Lord's Supper.

3. To do all the duties of a travelling preacher.

Q. 3. What is the time of probation of a travelling deacon for the office of an elder ?

A. Every travelling deacon shall exercise that office for two years, before he be eligible to the office of elder ; except in the case of missions, when an Annual Conference shall have authority to elect for the elder's office sooner, if they judge it expedient.

No deacon who ceases to travel, without the consent of the Annual Conference, certified under the hand of the president of the Conference, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us : nevertheless the final determination in all such cases is with the Annual Conference.

## CHAPTER VII.

### OF STEWARDS.

*Of the Qualification, Appointment, and Duty of the Stewards of Circuits.*

Ques. 1. What are the qualifications necessary for stewards ?

Ans. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired ability to transact the temporal business.

Q. 2. How are stewards to be appointed ?

*A.* To be appointed by the nomination and vote of the Quarterly Meeting Conference.

*Q.* 3. What are the duties of stewards ?

*A.* To take an exact account of all the money or other provisions collected for the support of preachers in the circuit ; to make an accurate return of every expenditure of money whether to the preachers, the sick or the poor ; to seek the needy and distressed, in order to relieve and comfort them ; to inform the preachers of any sick or disorderly persons ; to tell the preachers what they think wrong in them, to attend the quarterly meetings of their circuit ; to give advice, if asked, in planning the circuit ; to attend committees for the application of money to churches ; to give counsel in matters of arbitration ; provide elements for the Lord's Supper ; to write circular letters to the societies in the circuit, to be more liberal if need be ; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting ; and to be subject to the bishops, the presiding elder of their district, and the elder, deacon, and travelling preachers of their circuit.

*Q.* 4. To whom are the stewards accountable for the faithful performance of their duties ?

*A.* To the Quarterly Meeting Conference of the circuit or station.

*Q.* 5. What number of stewards is necessary in each circuit ?

*A.* Not less than three, or more than eleven, one of whom shall be the recording steward.

## CHAPTER VIII.

## SECTION I.—THE MEMBERSHIP OF THE CHURCH.

*Receiving Members into the Church.*

Q. 1. How shall we prevent improper persons from insinuating themselves into the church ?

A. No person shall be received into full membership, except by certificate, who has not sustained a probationary relation to the church, and attended class for six months, when the general rules of society shall be read by the P. C., and the following questions proposed and answered as directed :—

Q. 1. Do you accept these general rules ?

A. I do.

Q. 2. Are you resolved, by the grace of God, to live according thereto ?

A. I am.

Q. 3. Will you endeavor to promote the welfare of the church of which you are now about to become a member ?

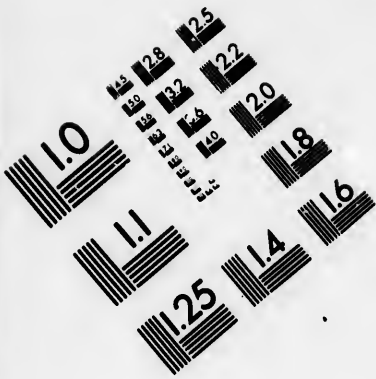
A. I will.

*Then the minister, addressing the church, shall say :*

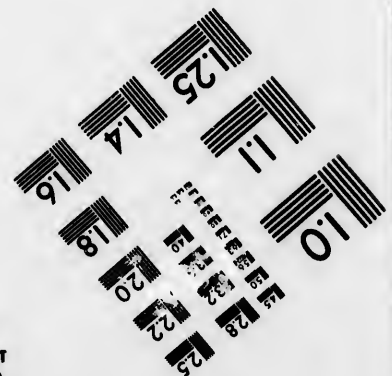
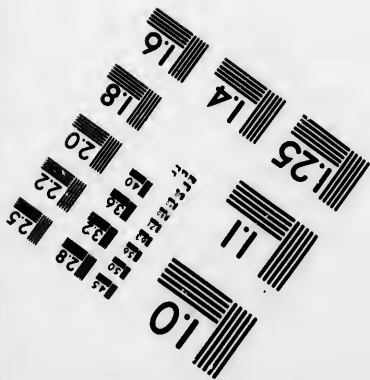
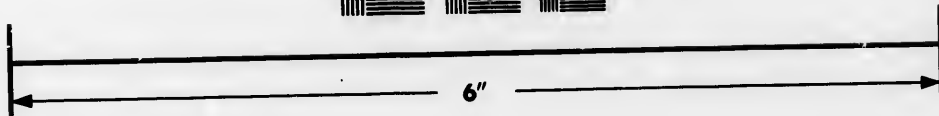
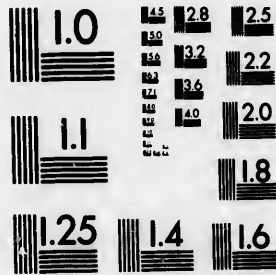
Brethren, you have heard the responses given to our inquiries. Have any of you reason to allege why these persons should not be received into full membership in the church ?







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*No objection being alleged, the minister shall say to the candidates :*

We welcome you to the communion of the Church of God ; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship ; and may God grant that you may be a faithful and useful *member* of the church militant till you are called to the fellowship of the church triumphant, which is "without fault before the throne of God."

*Then shall the minister offer extemporany prayer.*

Q. 2. How shall we be more exact in receiving and excluding members ?

A. The official minister or preacher shall, at every quarterly meeting, read the names of those that are received and excluded.

## SECTION II.

### HOW AN ACCUSED MEMBER IS TO BE BROUGHT TO TRIAL.

#### *I, For Immoral Conduct.*

Ques. How shall an accused member be brought to trial ?

Ans. 1. Before the society of which he is a

member, or a select number of them, in the presence of a bishop, elder, deacon, or preacher, in the following manner :—Let the accused and the accuser be brought face to face ; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the minister or preacher who has the charge of the circuit, expel him. If the accused person evade a trial, by absenting himself, after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded. Witnesses from without shall not be rejected.

*II. For Neglect of Duty, or Imprudent Conduct.*

But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church : First, let private reproof be given by a preacher or leader ; and if there be an acknowledgment of the fault, and proper humiliation, the person may remain on trial. On a second offence, the preacher or leader may take one or two faithful friends. On a third offence, let the case be brought before the society, or a select number, and if there be no

sign of real humiliation, the offender must be cut off.

### *III. For Dissension.*

1. If a member of our church shall be clearly convicted of endeavoring to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, such person so offending, shall be first reproved by the senior minister or preacher of his circuit, and if he persist in such practices he shall be expelled from the church.

2. Nevertheless, if in any of the above-mentioned cases the minister or preacher differ in judgment from the majority of the society, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the minister or preacher, to the ensuing quarterly meeting conference.

3. If there be a murmur or complaint from any excluded person, in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the next quarterly meeting conference, except such as absent themselves from trial, after sufficient notice is given them; and the members present, shall finally determine the case.

4. After such forms of trial and expulsion, such persons shall have no privileges of society or of sacraments in our church, without contrition, confession and proper trial.

Should an expelled member memorialize the conference against the procedure of the administrator, and the Annual Conference decide that there have been irregularities therein, the expelled member shall be regarded as restored to membership, but under accusation and subject to a new trial.

*IV. Rules for the Settlement of Disputed Debts, and Arbitration thereon.*

*Ques.* How shall disputes between members of our church concerning the payment of debts or otherwise be settled?

*Ans.* 1. On any dispute between two members of our church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the preacher who has the charge of the circuit shall inquire into the circumstances of the case; and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant, which two arbiters so chosen, shall nominate the third—the three arbiters being members of our church.

*A.* 2. But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing quarterly meeting conference of the circuit, for allowance to have a second arbitration appointed; and if the quarterly meeting conference see a sufficient reason, they shall grant a second arbitration, in which case each

party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom shall be final; and any person refusing to abide shall be excluded from the church.

A. 3. And if any member of our church shall refuse, in case of debts or other disputes to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a lawsuit with another member before these measures are taken, he shall be expelled unless the case be of such a nature as to require and justify a process at law.

*V. Rules to be observed toward a Member who  
Refuses to pay his Debts.*

1. Whenever a complaint is made against any member of our church for non-payment of debt; when the accounts are adjusted, and the amount ascertained, the preacher having the charge shall call the debtor before a committee of at least three, to show cause why he does not make payment. The committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment; and in case the debtor should refuse to comply he shall be expelled; but in such case he may appeal to the quarterly meeting conference, and their decision shall be final. And in case the creditor complains that justice is not done him, he may lay his grievance before the



quarterly meeting-conference, and their decision shall be final; and, if the creditor refuse to comply, he shall be expelled.

*VI. Rules concerning Insolvency on the part of any of our Members.*

*Ques.* What shall be done in case of insolvency on the part of any of our members?

*Ans.* 1. The preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly dishonest insolvencies; suffering none to remain in our church on any account, who are found guilty of any fraud.

2. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the church inspect the accounts of the said delinquent, and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled.

## PART III.

### THE RITUAL.

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#### I. THE MINISTRATION OF BAPTISM TO INFANTS.

Let every adult, and the parents of every child to be baptized, have the choice, either of immersion, sprinkling, or pouring.

*The Minister, coming to the Font, which is to be filled with pure Water, shall use the following :*

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of His Son, He will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become *a lively member* of the same.

*Then shall the minister say,*

Let us pray.

Almighty and everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: We beseech thee, that of thine infinite mercy thou wilt look upon *this child*: wash *him* and sanctify *him*; that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world, that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

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Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this holy sacrament; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

*Then shall the minister address the parents [or guardians], as follows :*

Dearly beloved; forasmuch as *this child* is now presented by you for Christian baptism, *you* must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this holy sacrament. And that *he* may know these things the better, *you* shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word and the public and private worship of God; and further, ye shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten

Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to *his* soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do *you* therefore solemnly engage to fulfil these duties, so far as in you lies, the Lord being your helper ?

*Ans.* We do.

*Then shall the people stand up, and the Minister shall say:*

Hear the words of the gospel, written by St. Mark ; (Ch. x., ver. 13-16.)

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them ; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them

up in his arms, put his hands upon them, and blessed them.

*Then the Minister shall take the child into his hands, and say to the friends of the child,*

Name this child.

*And then, naming it after them, he shall sprinkle or pour water upon it, or, if desired, immerse it in water, saying,*

*N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

*Then shall the Minister offer the following prayer, the people kneeling :*

O God of infinite mercy, the father of all the faithful seed, be pleased to grant unto this child an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that he may never run into folly nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life, that by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days, so that, when *he* has glorified thee in *his* generation, and has served the church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and most merciful Father, let thy loving mercy and compassion descend upon these, thy servant and handmaid, the parents [or guardians] of this child. Grant unto them, we beseech thee, thy Holy Spirit, that they may, like Abraham, command their household to keep the way of the Lord. Direct their actions and sanctify their hearts, words, and purposes, that their whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the church of the first-born in heaven, through the merits of thy dear Son, our Saviour and Redeemer. *Amen.*

*Then may the Minister offer extemporary prayer.*

*Then shall be said, all kneeling.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

## II. THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

Dearly beloved, forasmuch as all men are con

ceived, and born in sin ; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions ; and our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God :—I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness He will grant to *these persons* that which by nature *they* cannot have ; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and being received into Christ's holy Church, may continue lively *members* of the same.

*Then shall the Minister say,*

Let us pray.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead : we call upon thee for *these persons* ; that *they*, coming to thy holy baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you : so give now unto us that ask ; let us that seek, find : open the gate unto us that knock ; that *these persons* may



enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord.  
*Amen.*

*Then shall the people stand up; and the minister shall say,*

Hear the words of the Gospel written by St. John, [Ch. iii, ver. 1-8.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

*Then the Minister shall speak to the persons to be baptized on this wise :*

Well beloved, who *have* come hither, desiring to receive holy baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in His holy word to grant all those things that we have prayed for: which promise He for His part will most surely keep and perform.

Wherefore after this promise made by Christ, *you* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments.

*Then shall the Minister demand of each of the persons to be baptized,*

*Ques.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them ?

*Ans.* I renounce them all.

*Ques.* Dost thou believe in God the Father Almighty, Maker of heaven and earth ? and in Jesus Christ, His only begotten Son, Our Lord ?

and that He was conceived by the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead and buried; that He rose again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholic Church,\* the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

*Ans.* All this I steadfastly believe.

*Ques.* Wilt thou be baptized in this faith?

*Ans.* This is my desire.

*Ques.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Ans.* I will endeavor so to do, God being my helper.

*Then shall the Minister say,*

O merciful God, grant that all carnal affections may die in these persons, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee

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\* The one Universal Church of Christ.

by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

*Then shall the Minister ask the name of each person to be baptized, and shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water), saying,*

*N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

*Then shall be said the Lord's prayer, all kneeling:*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our tres-

passes, as we forgive them that trespass against us : and lead us not into temptation ; but deliver us from evil : for thine is the kingdom, and the power, and the glory, forever. *Amen.*

*Then may the Minister conclude with extemporary prayer.*

### III. THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

*The Elder shall say one or more of these sentences, during the reading of which, the persons appointed for that purpose shall receive the alms for the poor.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. v., 16.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. [Matt. vi., 19, 20.]

Whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets. [Matt. vii., 12.]

Not every one that saith unto me, Lord, Lord,

shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. [Matt. vii., 21.]

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man, by false accusation, I restore him fourfold. [Luke xix., 8.]

He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for God loveth a cheerful giver. [2 Cor. ix., 6, 7.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Gal. vi., 10.]

Godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out. [1. Tim. vi, 6, 7.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. [1 Tim. vi., 17-19.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward

his name, in that ye have ministered to the saints and do minister. [Heb. vi., 10.]

To do good, and to communicate, forget not ; for with such sacrifices God is well pleased. [Heb. xiii., 16.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? [1 John iii., 17.]

He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given will he pay him again. [Prov. xix., 17.]

Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble. [Psalm xli., 1.]

*After which the Elder shall give the following INVITATION, the people standing.*

If any man sin, we have an advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins : and not for ours only, but also for the sins of the whole world.

Wherefore, ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways ; draw near with faith, and take this holy sacrament to your comfort : and, devoutly kneeling, make your humble confession to Almighty God.

*Then shall this general confession be made by the Minister in the name of all those who are minded to receive the holy communion, both he and all the people devoutly kneeling, and saying :*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men : we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings ; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father ; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past ; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

*Then shall the Elder say,*

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee : have mercy upon us ; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*



*The Collect.*

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord.  
*Amen.*

*Then shall the Elder say,*

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood, that we may live and grow thereby; and that, being washed through His most precious blood, we may evermore dwell in Him, and He in us. *Amen.*

*Then the Elder shall say the prayer of consecration, as followeth:*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by His oblation of Himself once offered, a full, perfect, and

sufficient sacrifice, oblation, and satisfaction for the sins of the whole world ; and did institute, and in His holy Gospel command us to continue, a perpetual memory of His precious death until His coming again : hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these memorials of the sufferings and death of our Saviour Jesus Christ, may be partakers of His most blessed body and blood ; who in the same night that he was betrayed took bread ; (1) and when He had given thanks, He broke it, (1) *Here the* and gave it to his disciples, say- *Elder may take* ing, Take, eat ; this is my body *the plate of bread* which is given for you ; do this *into his hand.* in remembrance of me.

Likewise after supper He took (2) the cup ; and when He (2) *Here he may* had given thanks, He gave it *take the cup in* to them, saying, Drink ye all *his hand.* of this ; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins ; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

*Then shall the Minister receive the communion in both kinds, and proceed to deliver the same to the other ministers (if any be present) and shall then proceed to administer the communion to the people in order, into their uncovered hands. And when he delivereth the bread, he shall say:*

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on Him in *thy heart* by faith with thanksgiving.

*And the Minister that delivereth the cup shall say,*

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the consecrated bread or wine be all spent before all have communed, the Elder may consecrate more, by repeating the prayer of consecration.]

[When all have communed, the Minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

*The Congregation standing.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

*Then shall the Elder say the Lord's Prayer ; the people kneeling and repeating after him every petition.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil for thine is the kingdom, and the power, and the glory, forever. *Amen.*

*After which shall be said as followeth :*

O Lord, our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in His blood, we and thy whole church may obtain remission of our sins, and all other benefits of His death. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ;

not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

*Then shall be said,*

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we adore thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. And receive us at last, through the riches of thy grace, into the joy of thine eternal kingdom, where we may reign with thee, world without end. *Amen.*

*Then the Elder, if he see it expedient, may put up extemporary prayer; and afterward shall let the people depart with this blessing:*

May the peace of God, which passeth all understanding, keep your hearts and minds in the

knowledge and love of God, and of His Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N.B. If the elder be straitened for time. he may omit any part of the service, except the Invitation, the Confession, and the Prayer of Consecration.

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#### IV. THE FORM OF SOLEMNIZATION OF MATRIMONY.

*First, the banns of all that are to be married together must be published in the congregation, three several Sundays in the time of Divine service (unless they be otherwise qualified according to law) the Minister saying after the accustomed manner,*

I publish the banns of marriage between *M.* of ———, and *N.* of ———. If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it ; this is the the first [second or third] time of asking.

[The parts in brackets throughout may be used or not, at discretion.]

*At the day and time appointed for solemnization of matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right hand, and the woman on the left, the Minister shall say :*

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore, if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

*[And also speaking unto the persons that are to be married, he shall say :*

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you

do now confess it : for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.]

*If no impediment be alleged, then shall the Minister say unto the man,*

*M.*, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health: and forsaking all other, keep thee only unto her, so long as ye both shall live?

*The man shall answer,*

I will.

*Then shall the Minister say unto the woman,*

*N.*, wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health: and forsaking all other, keep thee only unto him, so long as ye both shall live?

*The woman shall answer,*

I will.



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[*Then the Minister shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth :*

I, *M.*, take thee, *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance : and thereto I plight thee my faith.

*Then shall they loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the Minister :*

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance : and thereto I plight thee my faith.]

*Then shall the Minister say,*

O, eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life ; send thy blessing upon these thy servants, this man and this woman ; whom we bless in thy name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant

between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord.  
*Amen.*

*[If the parties desire it, the man shall here hand a ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand. And the man shall say to the woman, repeating after the Minister :*

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost.  
*Amen.]*

*Then shall the Minister join their right hands together, and say :*

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands ; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder.  
*Amen.*

*And the Minister shall add this blessing :*

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

*Then shall the Minister offer the following prayer :*

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of Thy grace, sanctify and bless them, that they may please Thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

*Here the Minister may use extemporary prayer.*

*Then the Minister shall say :*

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil ; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

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#### V. THE ORDER FOR THE BURIAL OF THE DEAD.

*The Minister going before the corpse shall say,*

I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth, and believeth in me, shall never die. John xi., 25, 26.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. Job xix., 25-27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away : blessed be the name of the Lord. 1 Tim. vi., 7 ; Job i., 21.

*At the grave, when the corpse is laid in the earth, the Minister shall say,*

Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower : he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers, but spare us. Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

*Then, while the earth shall be cast upon the body by some standing by, the Minister shall say,*

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of the world

the soul of the departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body ; according to the mighty working whereby He is able to subdue all things unto Himself.

*Then shall be said,*

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord : even so, saith the Spirit ; for they rest from their labors.

*Then shall the Minister say,*

Lord, have mercy upon us.

*Christ; have mercy upon us.*

Lord, have mercy upon us.

*The Collect.*

O merciful God; the Father of our Lord Jesus Christ, who is the resurrection and the life : in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in Him shall not die eternally : We meekly beseech thee, O Father, to raise us from the death of sin

unto the life of righteousness ; that when we shall depart this life we may rest in Him ; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil ; for thine is the kingdom, and the power and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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VI. THE FORM OF CONSECRATING BISHOPS.

*The Collect.*

Almighty God, who by thy Son Jesus Christ

didst give to thy holy apostles, elders, and evangelists, many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

*Then shall be read by one of the Elders:—*

*The Epistle. Acts xx. 17–35.*

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every



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city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak ;

and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

*Then another shall read:—*

*The Gospel.* St. John xxi. 15–17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto Him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

*Or this:* St. Matt, xxviii. 18–20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

*After the Gospel and the sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying,*

We present unto you this holy man to be consecrated a bishop.

*Then the Bishop shall move the congregation present to pray, saying thus to them :*

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer before we admit, and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

*Then shall be said this prayer following :*

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers offices in thy Church : mercifully behold this thy servant now called to the work and ministry of a bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of

life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end. *Amen.*

*Then the Bishop shall say to him that is to be consecrated :*

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the shedding of his own blood; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound :

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ ?

*Ans.* I am so persuaded.

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same ?

*Ans.* I am so persuaded and determined, by God's grace.

*The Bishop.* Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

*Ans.* I will so do, by the help of God.

*The Bishop.* Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

*Ans.* I am ready, the Lord being my helper.

*The Bishop.* Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly, in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

*Ans.* I will so do, the Lord being my helper.

*The Bishop.* Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men: and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

*Ans.* I will so do, by the help of God.

*The Bishop.* Will you be faithful in ordaining,

or laying hands upon and sending others, and in all the other duties of your office ?

*Ans.* I will so be, by the help of God.

*The Bishop.* Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help ?

*Ans.* I will so show myself, by God's help.

*Then the Bishop shall say,*

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same ; that He accomplishing in you the good work which he hath begun, you may be found blameless at the last day, through Jesus Christ our Lord.    *Amen.*

*Then shall Veni, Creator Spiritus, be said.*

Come, Holy Ghost, our souls inspire,  
*And lighten with celestial fire.*  
 Thou the anointing Spirit art,  
*Who dost thy sevenfold gifts impart.*  
 Thy blessed unction from above  
*Is comfort, life, and fire of love.*  
 Enable with perpetual light  
*The dullness of our blinded sight ;*  
 Anoint and cheer our soiled face  
*With the abundance of thy grace ;*  
 Keep far our foes, give peace at home ;

*Where thou art Guide, no ill can come.  
Teach us to know the Father, Son,  
And thee of both to be but one ;  
That through the ages all along,  
This may be our endless song :  
Praise to thy eternal merit,  
Father, Son, and Holy Spirit.*

*That ended the Bishop shall say :*

Lord, hear our prayer.

*Ans.* And let our cry come unto thee.

*Bishop,*

Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life ; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect of his Church : grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation ; not to hurt, but

to help ; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

*Then the Bishop and Elders present shall lay their hands upon the head of the elected person, kneeling before them, the Bishop saying,*

The Lord pour upon thee the Holy Ghost for the office and work of a bishop in the Church of God now committed unto thee by authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is in thee ; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind.

*Then the Bishop shall deliver him the Bible, saying,*

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine ; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf ; feed



them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost, be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[*Then the Bishop shall administer the Lord's Supper to the newly consecrated bishop and other persons present.*]

*Then shall be said the following prayers :*

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, and exercising authority in thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, and in purity: that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works begun, con-

tinued, and ended in thee, we may glorify thy holy name; and finally by thy mercy, obtain everlasting life through Jesus Christ our Lord.  
*Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be among you, and remain with you always. *Amen.*

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#### VII. THE FORM OF ORDAINING ELDERS.

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

*After which, one of the elders shall present unto the Bishop all them that are to be ordained, and say,*

I present unto you these persons to be ordained elders.

*Then their names being read aloud, the Bishop shall say unto the people,*

Brethren, these are they whom we purpose,

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God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

*Then shall be said the Collect, Epistle, and Gospel, as followeth.*

*The Collect.*

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church; mercifully behold these thy servants now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

*The Epistle. Eph. iv., 7-13.*

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

*After this shall be read for the Gospel, part of the tenth chapter of St. John.*

St. John x., 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth

his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

*And that done, the Bishop shall say unto them as hereafter followeth:*

You have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards, of the Lord, to teach and to premonish, to feed, and provide for the Lord's family, to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church whom you must serve, is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor,

your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this selfsame cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time : and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you : so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry ; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties : ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders ?

*Ans.* I think so.

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine re-



quired of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

*Ans.* I am so persuaded, and have so determined, by God's grace.

*The Bishop.* Will you then give your faithful diligence always so to minister the doctrine and sacraments, and discipline of Christ, as the Lord hath commanded?

*Ans.* I will so do, by the help of the Lord.

*The Bishop.* Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

*Ans.* I will, the Lord being my helper.

*The Bishop.* Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Ans.* I will endeavor so to do, the Lord being my helper.

*The Bishop.* Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ: and to make both

yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ ?

*Ans.* I will apply myself thereto, the Lord being my helper.

*The Bishop.* Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge ?

*Ans.* I will so do, the Lord being my helper.

*The Bishop.* Will you reverently obey your chief ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments ?

*Ans.* I will so do, the Lord being my helper.

*Then shall the Bishop, standing up, say,*

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.  
*Amen.*

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things : for the which prayers there shall be silence kept for a space.]

*After which shall be said by the Bishop. (the persons to be ordained elders all kneeling,) Veni, Creator Spiritus, the Bishop beginning, and the Elders and others that are present answering by versé, as followeth :*

Come, Holy Ghost, our souls inspire,  
*And lighten with celestial fire.*  
 Thou the anointing Spirit art,  
*Who dost thy sevenfold gifts impart.*  
 Thy blessed unction from above  
*Is comfort, life, and fire of love.*  
 Enable with perpetual light  
*The dullness of our blinded sight ;*  
 Anoint and cheer our soiled face  
*With the abundance of thy grace ;*  
 Keep far our foes, give peace at home ;  
*Where thou art Guide, no ill can come.*  
 Teach us to know the Father, Son, ]  
*And thee of both to be but one ;*  
 That through the ages all along,  
*This may be our endless song :*  
 Praise to thy eternal merit,  
*Father, Son, and Holy Spirit.*

*That done the Bishop shall pray in this wise,  
 and say,*

Let us pray.

Almighty God and heavenly Father, who of  
 thine infinite love and goodness toward us, hast

given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name ; for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks : we praise and worship thee ; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord : who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

*When this prayer is done, the Bishop, with the Elders present, shall lay their hands severally upon the head of every one that receiveth the order of Elders; the receivers humbly kneeling upon their knees, and the Bishop saying.*

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,*

Take thou authority as an elder in the Church, to preach the word of God, and to administer the holy sacraments in the congregation.

*Then the Bishop shall say,*

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the

same, as the means of our salvation ; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

\* \* [If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall both be used : first that for deacons, and then that for elders. The epistle shall be Ephes. iv., 7 to 13, as before in this office : immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x., 1, as before in this office ; they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.]

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## VIII. THE FORM OF ORDAINING DEACONS.

[When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons.]

*After which, one of the Elders shall present unto the Bishop the persons to be ordained Deacons, and their names being read aloud, the Bishop shall say unto the people :*

Brethren, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of the same.]

*Then shall be read the following Collect and Epistle :*

*The Collect.*

Almighty God, who by thy divine Providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others : mercifully behold these thy servants, now called to the like office and administration ; replenish them so with the

truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost now and forever.  
*Amen.*

*The Epistle.* 1 Tim. iii., 8-13.

Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

*Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:*

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve



God for the promoting of his glory and the edifying of his people?

*Ans.* I trust so.

*The Bishop.* Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

*Ans.* I do believe them.

*The Bishop.* Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

*Ans.* I will.

*The Bishop.* It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth, and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

*Ans.* I will do so, by the help of God.

*The Bishop.* Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves, (and them,) as much as in you lieth, wholesome examples of the flock of Christ?

*Ans.* I will do so, the Lord being my helper.

*The Bishop.* Will you reverently obey them to whom the charge and government over you

is committed, following with a glad mind and will their godly admonitions?

*Ans.* I will endeavor so to do, the Lord being my helper.

*Then the Bishop, laying his hands severally upon the head of every one of them, shall say,*

Take thou authority to execute the office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*Then shall the Bishop deliver to every one of them the Holy Bible, saying,*

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

*Then one appointed by the Bishop shall read the Gospel.*

Luke xii., 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say

unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

*Immediately before the Benediction shall be said these Collects following :*

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church ; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline ; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church ; through the same, thy Son our Saviour Jesus Christ ; to whom be glory and honour, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help ; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God which passeth all under-

standing, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

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IX. THE FORM FOR LAYING THE CORNER-STONE OF A CHURCH.

*The Minister, standing near the place where the stone is to be laid, shall say unto the Congregation,*

Dearly beloved, we are taught in the word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that, wherever two or three are gathered in His name, there is He in the midst of them. And in all ages His servants have separated certain places for His worship ; as Jacob erected a stone in Bethel for God's house ; as Moses made a tabernacle in the desert ; as Solomon builded a temple for the Lord, which He filled with the glory of His presence before all the people. We are now assembled to lay the corner-stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favourably approve our godly purpose, and let us now devoutly

unite in singing his praise, and in prayer for his blessing on this our undertaking.

*Let one of the Hymns 959-963 be sung.*

*Then shall the Minister say,*

Let us pray.

Most glorious God, the heaven is Thy throne and the earth is Thy footstool : what house then can be builded for Thee, or where is the place of Thy rest ? Yet, blessed be Thy name, O Lord God, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto Thy holy name that it hath pleased Thee to put it into the hearts of Thy servants to erect in this place a house for Thy worship. We thank Thee for Thy grace which has inclined them to contribute of their substance for the glory of Thy name : and we pray Thee, to continue Thy blessing upon their pious undertaking.

*Amen.*

May many unite with them in their holy work, until this habitation of Thy house shall be completed, and ready for dedication to Thy service, free from all debt or claim of man.

*Amen.*

May peace and harmony prevail in the councils of Thy servants, and may no selfish or

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divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when Thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for Thy service, grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of Thy blessed Name; through Jesus Christ our Lord.  
*Amen.*

Grant that all who shall hereafter worship Thee in the temple here to be builded, may so serve and please Thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy places, made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for Thou art our God in whom we trust. And when we shall cease to pray unto Thee on earth, may we, with all those who in like manner have erected such places to Thy name, and with all thy saints and redeemed ones, eternally praise Thee for all Thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech Thee, for the sake of Thy dear Son, and to Thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, for ever and ever. *Amen.*

*Then shall the Minister read the following Psalm, or the Minister and people may read it in alternate verses ; the parts in italics to be read by the people.*

## Psalm cxxxii.

Lord, remember David, and all his afflictions :  
*How he swore unto the Lord, and vowed unto the mighty God of Jacob ;*

Surely I will not come into the tabernacle of my house, nor go up into my bed ;  
*I will not give sleep to mine eyes, or slumber to my eyelids,*

Until I find out a place for the Lord,

*A habitation for the mighty God of Jacob.*

Lo, we heard of it at Ephratah : we found it in the fields of the wood.

*We will go into his tabernacles : we will worship at his footstool.*

Arise, O Lord, into thy rest ; thou, and the ark of thy strength.

*Let thy priests be clothed with righteousness ;*

And let thy saints shout for joy.

*For thy servant David's sake turn not away the face of thine anointed.*

The Lord hath sworn in truth unto David ; he will not turn from it ;

*Of the fruit of thy body will I set upon thy throne.*

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

*For the Lord hath chosen Zion ; he hath desired it  
for his habitation.*

This is my rest forever ; here will I dwell ;  
for I have desired it.

*I will abundantly bless her provision :*

I will satisfy her poor with bread.

*I will also clothe her priests with salvation :*

And her saints shall shout aloud for joy.

*There will I make the horn of David to bud :*

I have ordained a lamp for mine anointed.

*His enemies will I clothe with shame :*

But upon himself shall his crown flourish.

*The Lesson.* 1 Cor. iii., 9-23.

For we are laborers together with God : ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall



be saved ; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.

*Then shall follow the Sermon, or an Address suitable to the occasion, after which the contributions of the people shall be received.*

*Then shall the Minister, standing by the stone, exhibit to the congregation a box to be placed in an excavation of the stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Almanac for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, after which the Minister may deposit the box in the stone and cover*

*it; and the stone shall be laid and adjusted by the Minister, assisted by the builder.*

*Then shall the Minister say,*

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church in Canada. *Amen.*

*The service may conclude with extemporary prayer, the Lord's Prayer, and the Benediction.*

### X. FORM FOR THE DEDICATION OF A CHURCH.

*The Congregation being assembled in the Church, the Minister shall say,*

Dearly beloved, The Scriptures teach us that God is well pleased with those who build Temples to His name: We have heard how He filled the Temple of Solomon with His glory, and how in the Second Temple He manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that He will also favorably approve our purpose of dedicating

this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his Name, that this godly undertaking hath been so far completed; and in prayer for His further blessing upon all who have been engaged therein, and upon all who shall hereafter worship His name in this place.

*Let one of the Hymns 964-971 be sung, and extemporary prayer be offered, the congregation all kneeling.*

*Then shall the Minister, or some one appointed by him, read*

*The First Lesson. II Chron. vi., 18-33.*

But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built? Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they

shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence; if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the

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cities of their land; whatsoever sore, or whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

*The Second Lesson.* Heb. x., 19-26.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God;

let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised ;) and let us consider one another to provoke unto love and to good works ; not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another ; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

*Then shall one of the Hymns, 967-971, be sung, after which the Minister shall deliver a Sermon suitable to the occasion, after which the contributions of the people shall be received.*

*Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately ; the parts in italics to be read by the Congregation.*

Psalm cxxii.

I was glad when they said unto me, Let us go into the house of the Lord.

*Our feet shall stand within thy gates, O Jerusalem.*

Jerusalem is builded as a city that is compact together ;

*Whither the tribes go up, the tribes of the Lord,*

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Unto the testimony of Israel, to give thanks  
unto the name of the Lord.

*For there are set thrones of judgment, the thrones  
of the house of David.*

Pray for the peace of Jerusalem :

*They shall prosper that love thee.*

Peace be within thy walls.

*And prosperity within thy palaces.*

For my brethren and companions' sakes, I will  
now say, Peace be within thee.

*Because of the house of the Lord our God I will seek  
thy good.*

*Then let the Trustees stand up before the altar, and  
one of them, or some one in their behalf, say unto  
the Minister.*

We present unto you this building, to be dedi-  
cated as a Church for the service and worship  
of Almighty God.

*Then shall the Minister request the congregation to  
stand, while he repeats the following Declaration.*

Dearly beloved, It is meet and right, as we  
learn from the Holy Scriptures, that houses  
erected for the public worship of God should be  
specially set apart and dedicated to religious  
uses. For such a dedication we are now as-  
sembled. With gratitude, therefore, to Almighty  
God, who has signally blessed His servants in  
their holy enterprise of erecting this Church,

we dedicate it to His service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and usages of the Methodist Episcopal Church in Canada. And, as the dedication of the Temple is vain without the solemn consecration of the worshippers also, I now call upon you all to dedicate yourselves anew to the service of God. To Him let our souls be dedicated, that they may be renewed after the image of Christ. To Him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To Him may our labours and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom. And that He may graciously accept this our solemn act, let us pray.

*The Congregation kneeling, the Minister shall offer the following Prayer.*

O Most glorious Lord, we acknowledge that we are not worthy to offer unto Thee anything belonging unto us ; yet we beseech Thee, in Thy great goodness, graciously to accept the Dedication of this place to Thy service, and to prosper this our undertaking ; receive the prayers and intercessions of all those Thy servants who shall call upon Thee in this house ; and give them



grace to prepare their hearts to serve Thee with reverence and godly fear; affect them with an awful apprehension of Thy Divine Majesty, and a deep sense of their own unworthiness: that so approaching Thy sanctuary with lowliness and devotion, and coming before Thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to Thee; through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplications of Thy servants, and grant that whosoever shall be dedicated to Thee in this house by Baptism, may ever remain in the number of Thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of His death. *Amen.*

Grant, O Lord, that by Thy holy Word which shall be read and preached in this place, and by Thy holy Spirit grafting it inwardly in the heart; the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come unto this place of Thy rest, Thou and the ark of Thy

strength. Let Thine eye be open toward this house day and night; and let Thine ears be ready toward the prayers of Thy children which they shall make unto Thee in this place: and whensoever Thy servants shall make to Thee their petitions here, do Thou hear them from Heaven, Thy dwelling place, the throne of the glory of Thy kingdom; and when Thou hearest, forgive. And grant, O Lord, we beseech Thee, that here and elsewhere Thy ministers may be clothed with righteousness, and Thy saints rejoice in Thy salvation. And may we all, with Thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

*The services to conclude with Doxology and Benediction.*

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## PART IV.

### RELIGIOUS AND BENEVOLENT INSTITUTIONS.

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#### CHAPTER I.

##### SECTION I.—RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

*Ques. 1.* Are all young children entitled to Baptism ?

*Ans.* We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism, but as baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians, who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God ; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

*Q. 2.* What is the relation of baptized children to the Church ?

*A.* We regard all children who have been

baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

Q. 3. What shall be done for the baptized children of our Church ?

A. 1. It shall be the duty of every preacher having the charge of a circuit or station to procure our catechisms for them ; explain and impress them upon their hearts ; pray earnestly for them, and diligently instruct them ; also to preach expressly on the subject of religious education.

2. To obtain the names of the children of his congregations, and, where the parents will allow it, form them into classes for the purpose of giving them religious instruction ; to meet them as often as his other duties will allow ; to appoint leaders to instruct them in his absence ; to leave his successor a correct account of each class, and report to the Annual Conference.

3. To make and preserve an accurate, correct register, and leave it with his successor, of the names of all the baptized children in his pastoral care, after the following form :—

Name of child—names of parents—place and date of birth—when baptized ; and make a full return to the Annual Conference ; all local preachers to make returns to the preacher in charge.

#### SECTION II.—EPISCOPAL FUND.

*Ordered,*—That we provide for the Episcopal

office by collecting from the congregations of our several circuits, stations, and missions, a percentage, according to the number of members in the church, equivalent to the annual expenses, to be procured by the direction of the Annual Conferences. The present average is about 4 cents per member.

SECTION III.—PRESIDING ELDER'S SUPPORT.

*Ques.* How shall the presiding elders be supported?

*Ans.* There shall be a meeting in every district, of one steward from each station and circuit, to be selected from among the stewards by the Quarterly Meeting Conference, whose duty it shall be, by and with the advice of the presiding elder, (who shall preside in such meetings) to take into consideration the general state of the district in regard to temporalities, and to furnish a competent support for the presiding elder: who shall be accountable to the Annual Conference for what he receives as his allowance.

SECTION IV.—ALLOWANCE TO MINISTERS.

*Ques.* By what method shall we provide the stipend necessary for the preachers on the various charges within the bounds of our work?

*Ans.* The Quarterly Meeting Conference, at its last regular meeting in each year, shall appoint a Finance Committee, composed of six

persons, with power to add to their number, whose duty it shall be,—

1st. To meet the preacher as early as practicable after his arrival upon his charge, and estimate the amount of stipend required for the current year ;

2nd. To appoint a committee of two in each congregation, whose duty it shall be to canvass the congregation for subscriptions to the pastorate fund, payable weekly, bi-weekly or monthly, as shall appear most practicable, and report at the earliest date possible to the Committee ;

3rd. To meet whenever called by the pastor or their chairman ;

4th. To report to the Quarterly Meeting Conference, at each of its sessions, the state of the pastorate fund, and submit their action for the approval thereof ;

5th. The travelling and moving expenses of the preachers shall not be reckoned as a part of the estimate, but be paid by the stewards separately."

#### SECTION V.—OF THE SUPERANNUATED FUND.

1. That five years effective labor entitle to a claim of \$40 ; ten years to \$60 ; fifteen years to \$80 ; twenty years to \$100 annually ; intermediate years to claim according to the above scale, giving before the first, but not beyond the last.

2. That ten per cent of all moneys raised for the superannuated fund be reserved by each

Annual Conference for necessitous cases ; and if at any time there shall be more than sufficient funds to meet the allowance to claimants, the surplus shall be added to the amount reserved for necessitous cases.

3. To provide for the better support of the superannuated preachers, their wives, widows and children—

1st. It shall be the duty of each Annual Conference to appoint a Committee on Temporal Economy, composed of the presiding elders for the past year, and a chairman appointed by the Conference, who shall estimate the amount required to meet the claims on said funds, and provide for its equal distribution and collection in the several districts and charges within its bounds.

2nd. It shall be the duty of every preacher in charge to see that suitable persons be appointed to collect and receive the assessment made to his charge, and that the collections be made by the first of March, in each year, and returned to him, with the names of all who may refuse or neglect to pay the required amount ; and for the faithful discharge of this duty, and punctual return of all moneys so received, every preacher shall be held accountable to the Conference of which he is a member.

3rd. That each preacher and claimant be required to pay two dollars annually, to be put into the common fund.

4th. All money coming into this fund, either

by regular annual payments from the membership and ministry, as above described, or from the fifth collection, or any other sources shall be applied to the various claimants thereon, in the manner and proportions provided for in the Discipline.

5th. Each child of a travelling preacher shall be allowed \$16 annually, to the age of seven years; and \$24 annually from the age of 7 to 14 years; and those preachers, whose wives are dead, shall be allowed for each child annually, a sum sufficient to pay the board of such child or children, during the above term of years. Nevertheless, this rule shall not apply to the children of preachers whose families are provided for by other means, in their circuits respectively.

6th. The orphans of travelling, superannuated, and supernumerary preachers shall be allowed by the Annual Conference, if possible, by such means as they can devise, \$16 annually.

#### SECTION VI—OF THE CONTINGENT FUND.

*Ques.* What contingent fund provision shall be made for the travelling preachers; for the families of travelling preachers; and for the superannuated and worn-out preachers; and the widows and orphans of preachers?

*Ans.* There shall be a Conference Fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of trustees, chosen



by the General Conference, and the interest applied under the direction of the General Conference, according to the following regulations, viz :—

1. The presiding elders and those who have the charge of circuits shall be collectors of subscriptions, &c., for this fund.

2. The money shall be conveyed to the Book Agent, who shall pay it to the trustees of the fund ; otherwise it shall be brought to the ensuing Annual Conferences.

3. All drafts shall be made on the president of the said fund, by order of the Annual Conferences, signed by the president.

4. Every preacher who has the charge of a circuit, shall recommend to every class or society in his circuit, to raise a quarterly or annual collection by voluntary subscription, or in such other way or manner as they may judge most expedient from time to time ; and the moneys so collected shall be brought or sent to the Annual Conferences, with a regular account of the sums raised for this purpose, in the classes or societies respectively.

5. Wherever there remains in the hands of the stewards a surplus of the moneys raised for the use of the circuit preachers, after paying the allowance of the preachers in the circuit, let such surplus be brought or sent to the Annual Conferences.

## SECTION VII—THE SUPPORT OF MISSIONS.

1. The support of missions is committed to the churches, congregations and societies as such.

2. It shall be the duty of each Annual Conference to form within its bounds a conference missionary society, which shall appoint its own officers, fix the terms of membership, and otherwise regulate its own administration.

3. It shall be the duty of the presiding elder, and preacher stationed in our work, to bring the subject of our missions before the people of each charge, by public meetings, and soliciting private subscriptions to the funds of our missions. To appoint collectors and furnish them with suitable books and instructions for this purpose.

4. That each presiding elder shall be authorized to appoint deputations throughout their districts, and it shall be the duty of the preachers so appointed to attend, for the purpose of diffusing missionary intelligence and collecting funds, and all funds so collected to be reported to a preacher or treasurer in the circuit, and by him transmitted to the treasurer of the auxiliary society within one month, and a full account of all be rendered at the next Annual Conference.

5. That moneys collected shall be paid in to the treasurer, except that collected on missions, which shall be returned by the preachers, as above directed, in receipts.

6. That no moneys shall be paid out *without an order* from a Bishop.

7. The auxiliary societies may expend their funds within the bounds of their Annual Conferences, always reserving a sum sufficient to pay the incidental expenses of the parent society. All surplus funds shall be paid, at the Annual Conferences, to the treasurer of the parent society, and a report of their entire proceedings be sent to its secretary annually.

8. It shall be the duty of each Annual Conference, where missionaries are to be employed, to appoint a committee whose duty it shall be, in conjunction with the president of the conference, to determine on the amount which may be necessary for the support of each missionary, (agreeably to the regulations of the Discipline from year to year,) for which amount the president of the conference, for the time shall have authority to draw on the treasurer of the society, in quarterly instalments, in behalf of the missions.

#### SECTION VIII.—EDUCATION.

*Ques.* What shall be done for our institutions of learning?

*A.* Let every preacher in the entire work, render a hearty co-operation, using his best endeavors to spread information respecting them, among the people; and procure students and in every proper way invite our members and

friends to make donations, bequests and liberal grants to increase their resources, and their efficiency.

It is enjoined upon every preacher to secure public collections throughout our congregations, in the months of October and November of each year, and forward the amounts to the Treasurer of Albert College, not later than the 15th of December.

SECTION IX—OF THE PRINTING AND CIRCULATION OF BOOKS AND THE PROFITS THEREFROM.

1. There shall be a book room in such place as the General Conference shall appoint.

2. There shall be an agent who shall be chosen from among the travelling preachers, and shall be a member of the Annual Conference within the bounds of which the book room is located.

3. The agent shall have authority to regulate the publications and all other parts of the business of the concern as the state of the finances will admit, and the demands may require. It shall be his duty to send an exhibit of the state of the book room to each session of the Annual Conferences, and report quadrennially to the General Conference. He shall also inform the conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect and secure such debt, and he shall not allow any claim to run beyond

one year from the time it was due, without reporting it to the conferences. He shall publish such books and tracts as are recommended by the General Conference, and may publish such as are recommended by the book committee, or recommended by an Annual Conference, and he may reprint any book or tract which has once been approved and published by us, when in his judgment the same ought to be reprinted, or he may publish any new work which may be approved by the book committee.

4. There shall be a book committee, to consist of three ministers, to be elected annually, one from each Annual Conference, and four laymen, who shall be appointed annually by the fourth Quarterly Meeting Conference of the four circuits most contiguous to the book room.

The general superintendents or any two members of the book committee shall have power to call said committee together at any time.

At all times when said committee shall meet, it shall take five of its members to constitute a quorum for the transaction of business. It shall be the duty of the book committee to examine into the condition of the book room—to inspect the accounts of the agent and make a report thereof yearly to the Annual Conferences, and once in four years to the General Conference. They shall also attend to such matters as may be referred to them by the agent for their action or counsel. And they shall have power to suspend an agent from his official relation as such,

if they judge it necessary for the interests of the church and of the book room. And a time shall be fixed—at as early a day as practicable—for the investigation of the official conduct of the said agent, at which one or more of the bishops shall be requested to attend, and with the concurrence of the bishop or bishops present, and of the majority of the committee he may be removed from office in the interval of the General Conference. And in case a vacancy occurs in the Agency, it shall be the duty of the book committee and one of the general superintendents as soon as practicable to provide for such vacancy until the next General Conference.

5. In the absence of the agent every Annual Conference shall appoint a committee who shall attend to the collection of the accounts sent out from the book room, and return an accurate report of the same. They shall also report to the conference any claims which have been one year due, that they may be collected or secured. Every presiding elder, minister and preacher shall do everything in his power to recover all debts due to the book room, and also all books belonging to it within the bounds of his charge. If any person, preacher or member be indebted to the book room and refuse or neglect to make payment, or to come to a just settlement, let him be dealt with in the same manner as is directed in other cases of debt and disputed accounts.

6. Whenever a member of an Annual Conference applies for a location, it shall be asked in

all cases: "Is he indebted to the book room?" and if it be ascertained that he is, the conference shall require him to secure said debt, if they judge it at all necessary, or proper, before they grant him a location. Whenever any claimant on the funds of the conference shall be in debt to the book room, the conference of which he is a member shall have power to appropriate the amount of such claim, or any part thereof to the payment of said debt.

7. The table and incidental expenses for the support of the agent shall be fixed by the General Conference, or a committee appointed by that body.

8. No books shall hereafter be issued or sold on commission from the book room.

9. The profits arising from the book room, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the travelling preachers deficient in their disciplinary allowance and their families, the superannuated preachers, widows and orphans of preachers. The book agent shall every year send forward to each Annual Conference an account of the dividend which the several Annual Conferences may draw that year.

10. Any travelling preacher, who may publish any work or book of his own, shall be held responsible to his conference for any obnoxious doctrine or matter therein contained.

## **PART V.**

### **TEMPORAL ECONOMY.**

#### **CHAPTER I.**

##### **SECTION I—RAISING SUPPLIES—CHURCH BUILDING.**

1. Every preacher who has the charge of a circuit, shall make a yearly collection, and if expedient, a quarterly one, in every congregation, and the money so collected shall be brought or sent to the ensuing Annual Conferences. To this end he may read and enlarge upon the following hints :

“How shall we send laborers into those parts where they are most of all wanted? Many are willing to hear, but not to bear the expense. Nor can it as yet be expected of them. Stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the meantime, to supply their lack of service? To raise money, out of which, from time to time, that expense may be defrayed. By this means,



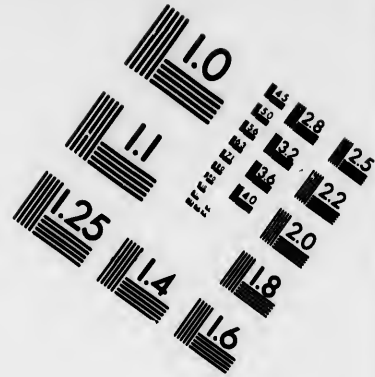
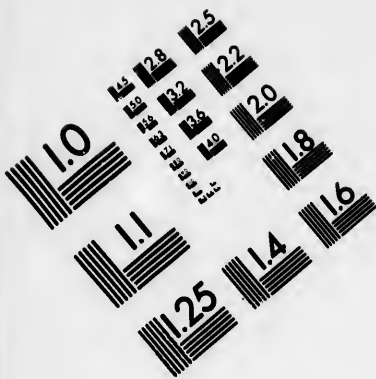
those who willingly offer themselves may travel through every part, whether there be societies or not. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice or throw in your mite to promote this glorious work?

“ Besides this, in carrying on so large a work, there are calls for money in various ways, and we must frequently be at a considerable expense, or the work must be at a full stop. Many too are the occasional distresses of our preachers, or their families, which require an immediate supply, otherwise their hands would hang down, if they were not constrained to depart from the work.

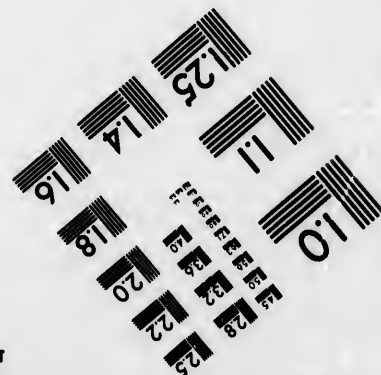
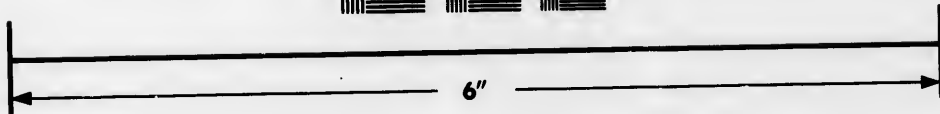
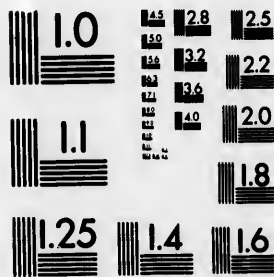
“ The money contributed will be brought to the ensuing Conferences.

“ Men and brethren, help! Was there ever a call like this since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. Bear ye one another's burdens, and so fulfil the law of Christ. Help to send forth able and willing laborers into your Lord's harvest; so shall ye be assistants in saving souls from death and hiding a multitude of sins. Help to propagate the gospel of your salvation to the remotest corners of the earth till the knowledge of the Lord shall cover the land as the waters cover the sea. So shall it appear to ourselves and all men, that we are indeed one body united by one spirit; so shall the heathen be yet again





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constrained to say, ' See how these Christians love one another ! ' "

2. A public collection shall be made at every Annual and every General Conference for the above purpose.

3. Let the annual product of the conference funds be applied with the above contributions ; but so as not to militate against the rules of the conference funds ; and also the annual dividend arising from the profits of the book concern. Out of the moneys so collected, and brought to the Annual Conference, let the various allowances agreed upon be made up ; but in no case shall an allowance be made to any travelling preacher who has travelled in any circuit where he might in the judgment of the Annual Conference have obtained his full quarterage, if he had applied for it ; and if at any conference there remain a surplus, after making up all such allowances, the conference shall send such surplus forward to that conference they judge to be the most necessitous.

4. If the respective allowances are not raised as provided for, the church shall not be accountable for the deficiency, as in case of debt.

#### SECTION II.

#### *Building and renting Houses for the use of the Travelling Preachers.*

*Ques.* What advice or direction shall be given concerning the building or renting of dwelling

houses, for the use of the married travelling preachers?

A. It is recommended by the General Conference to the travelling preachers, to advise our friends in general; to purchase a lot of ground on each circuit, and to build a preacher's house thereon, and to furnish it with, at least, heavy furniture, and to settle the same on trustees, appointed by the Quarterly Meeting Conference, according to the deed of settlement published in our form of Discipline.

2. The General Conference recommend to all the circuits, in cases where they are not able to comply with the above request, to rent a house for the married preacher and his family (when such are stationed upon their circuits respectively) and that the Annual Conference do assist to make up the rents of such houses as far as they can, when the circuit can not do it.

3. It shall be the duty of the presiding elders and preachers to use their influence to carry the above rules, respecting building and renting houses for the accommodation of preachers and their families, into effect. In order to this, each Quarterly Meeting Conference shall appoint a committee (unless other measures have been adopted,) who, with the advice and aid of the preachers and presiding elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special enquiry of their members respecting this part of their duty.

4. Those preachers who refuse to occupy the house which may be provided for them on the stations and circuits, where they are from time to time appointed, shall be allowed nothing for house rent, nevertheless, this rule shall not apply to those preachers whose families are either established within the bounds of their circuits, or are so situated that, in the judgment of the stewards, or the above-mentioned committee, it is not necessary for the benefit of the circuit to remove.

5. That the trustees of parsonages hold ministers occupying their houses responsible for all unnecessary damages done to buildings, fences, gardens, &c., and that the stewards of the circuit may pay such damages out of the claims of the preachers.

### SECTION III.—OF THE BUILDING OF CHURCHES AND THE ORDER TO BE OBSERVED THEREIN.

*Ques.* 1. Is any thing advisable in regard to building?

*Ans.* 1. Let all our churches be built plain and decent, but not more expensive than is necessary for convenience and comfort.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference, of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground or

lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said quarterly conference shall appoint a judicious committee of at least three members of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed, before any such building shall be commenced.

3. In future we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed or conveyance, that the trustees of the said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church, as shall from time to time be duly authorized by the General Conference of the ministers of our Church, or by the Annual Conference, to preach and expound God's holy word, and to administer the sacraments therein according to the true meaning and purport of our deed of settlement.

#### SECTION IV.—TRUSTEES, THEIR DUTIES AND RESPONSIBILITIES.

**Ques. 1.** Who are eligible for the office of Trustees?

**Ans. 1.** Any regular member of our Church is eligible as a trustee of any of our houses, churches, or schools.



**Q. 2.** How shall the first board of trustees be appointed for a church or parsonage?

**Ans.** By a Quarterly Conference.

**Q. 3.** Who may not be ejected from trusteeship?

**A.** No person who is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

**Q. 4.** How are successors of trustees to be appointed?

**A.** Whenever any one or more trustees, or the successor or successors of a trustee, shall die, or cease to be a member of said Methodist Episcopal Church in Canada, according to the rules and Discipline of the said Church, on the circuit or station within the bounds of which the property for which he is a trustee is located, the vacant place or places of the trustee or trustees, so dying or ceasing to be a member or members of said Church, may be filled with a successor or successors, being a member or members of the said Church, of the age of twenty-one years. The stationed minister or preacher in the charge of the said church, for the time being, within whose station or circuit the said parcel or tract of land shall be, shall call a meeting of the surviving trustees of the said trust, who, when met, shall nominate and appoint by vote such successor or successors in the said trust, and in case of an equal division of the votes of the trustees present, the said stationed minister or

preacher shall have a casting vote in such appointment; and if it shall happen at any time that there shall not be two surviving trustees of the said trust, in that case it shall and may be lawful for the stationed minister or preacher who shall have the charge of that station or circuit for the time being, to nominate, and the Quarterly Conference of that station or circuit, if they approve the persons so nominated, to appoint the requisite number of trustees of the said trust, by a major vote of the members of the said conference then present, and, in case of an equal division of the votes, the chairman of the said conference shall have a casting vote in such appointment; and the person or persons so nominated and appointed trustee or trustees in either of the said modes of nomination and appointment, shall be the legal successor or successors of the above-named trustees.

*Of keeping Trustees' Record.*

*Ques.* How shall the trustees' record be kept?

*A.* It shall be the duty of the trustees for the time being to keep a book of record, in which the name or names of any person or persons nominated and appointed successors, and also the names of the persons so nominating and appointing them, shall be entered, and such entry be subscribed by the said nominators and appointers.

## SECTION V.—A FORM OF A DEED OF SETTLEMENT.

*Ques.* 4. What shall be done for the security of our preaching houses, and the premises belonging thereto ?

*Ans.* Let the following plan of a deed of settlement be brought into effect in all possible cases :

WHEREAS in and by a Statute of the Province of Upper Canada, passed in the ninth year of the reign of KING GEORGE the IVth, intituled, "An Act for the relief of Religious Societies therein named," it is enacted, that whenever any religious congregation or society of Presbyterians, Lutherans, Calvinists, Methodists, Congregationalists, Independents, Anabaptists, Quakers, Menonists, Tunkers, and Moravians shall have occasion to take a conveyance of land for the site of a church, meeting-house or chapel, or a burying ground, it shall and may be lawful for them to appoint trustees, to whom, and their successors to be appointed in such manner as shall be specified in the deed, the requisite land for all or any of the purposes aforesaid (not exceeding five acres for any one congregation) may be conveyed, and such trustees and their successors in perpetual succession, by the name expressed in such deed, shall be capable of taking, holding, and possessing such land, and of commencing and maintaining any action or actions in law or equity for the protection thereof, and of their right thereto ; and

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whereas a religious congregation or society of Methodists have occasion to take such a deed of a tract or parcel of land situate in the township of \_\_\_\_\_ in the County of \_\_\_\_\_ in the said Province, for the site of a church, meeting-house or chapel, and burying ground, and have appointed trustees by the name of the Trustees of the Methodist Episcopal Church in Canada meeting-house or chapel, or burying-ground in the township of \_\_\_\_\_. Now this INDENTURE made the \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord one thousand eight hundred and \_\_\_\_\_ between \_\_\_\_\_ of \_\_\_\_\_ of the one part, and \_\_\_\_\_ of \_\_\_\_\_ of the \_\_\_\_\_ the trustees aforesaid of the other part WITNESSETH, that the said \_\_\_\_\_ for and in the consideration of the sum of \_\_\_\_\_ to him in hand paid by the said trustees, before the sealing and delivery hereof, the receipt whereof is hereby acknowledged, hath given, granted, bargained, sold, assigned, released, conveyed, and confirmed, and by these presents doth give, grant, bargain, sell, assign, release, convey, and confirm unto the said \_\_\_\_\_ by the name aforesaid, of the Trustees of the Methodist Episcopal Church in Canada meeting-house, or chapel and burying-ground in the township of \_\_\_\_\_ and their successors, to be appointed in the manner hereinafter specified, all that certain tract or parcel of land, situate in the \_\_\_\_\_ of \_\_\_\_\_, containing by admeasurement \_\_\_\_\_, be the same more or less, which said tract or parcel of land is butted and bounded,

or may be otherwise known as follows, that is to say, to have and to hold the said tract or parcel of land, with the building or buildings erected, or to be erected thereon, and all the appurtenances and privileges thereof, to them, the said trustees and their successors in the said trust, forever, for the site of a church, meeting-house and burying-ground, for the use of the members of the Methodist Episcopal Church in Canada, according to the rules and discipline which now are, or hereafter may be, adopted by the General Conference of the said Church in Canada, in trust and confidence that the said trustees for the time being shall at all times hereafter permit any Methodist Episcopal minister or preacher, or ministers or preachers, he or they being a member or members of the Methodist Episcopal Church in Canada; and duly authorized as such by the General or Annual Conference, to preach and perform religious service in the said house, and burial service in the said burying-ground according to the rules and discipline of the said Church; and in farther trust and confidence that the said trustees for the time being may, at their discretion, permit the regular minister or preacher of any other orthodox Protestant denomination of Christians to preach and perform public religious service in each house, when it shall not be required for the use of the ministers or preachers of the said Methodist Episcopal Church in Canada; and it is hereby declared to be the true

intent of this Deed, that the full number of the trustees of the said trust shall continue to be and that whenever any one or more of the said above named trustees, or of their successors in the said trust shall die, or cease to be a member or members of the said Methodist Episcopal Church in Canada, on the circuit or station within the bounds of which the property, for which he is a trustee, is located according to the rules and discipline of the said Church, the vacant place or places of the trustee or trustees so dying or ceasing to be a member or members of the said Church, may be filled with a successor or successors, being a member or members of the said Church, of the age of 21 years. The stationed minister or preacher in the charge of the said church for the time being within whose station or circuit the said parcel or tract of land shall be, shall call a meeting of the surviving trustees of said trust, who, when met, shall nominate and appoint by vote such said successor or successors in the said trust; and in case of an equal division of the votes of the trustees present, the said stationed minister or preacher shall have a casting vote in such appointment; and if it shall happen at any time that there shall not be two surviving trustees of the said trust, in that case it shall and may be lawful for the stationed minister or preacher who shall have the charge of that station or circuit for the time being to nominate, and the Quarterly Conference of that circuit or station, if they approve the per-

sons so nominated, to appoint the requisite number of trustees of the said trust, by a major vote of the members of the said Conference then present, and, in case of an equal division of their votes, the chairman of the said Conference shall have a casting vote in such appointment; and the person or persons so nominated and appointed trustee or trustees in either of the said modes of nomination and appointment, shall be the legal successor or successors of the above named trustees; and shall have in perpetual succession the same capacities, powers, and rights, and duties, as are given to the said above named trustees, in and by this deed and the Statute aforesaid.

And to the end that due nomination and appointment of succeeding trustees in the said trust may be preserved, it shall be the duty of the trustees for the time being to keep a book of record, in which the name or names of the person or persons nominated and appointed successors in the said trust, as aforesaid, and also the names of the persons so nominating and appointing them shall be entered, and such entry subscribed by the said nominators and appointers.

In testimony whereof, the said hereto sets . . . hand and seal, the day and year above written.

Signed, sealed, and delivered }  
in presence of }

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